Church Management

SEPTEMBER 1957

Volume XXXIII Number 12

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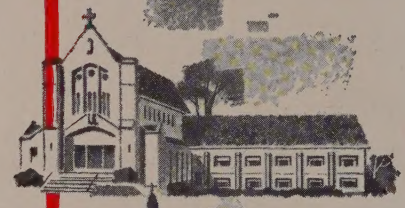
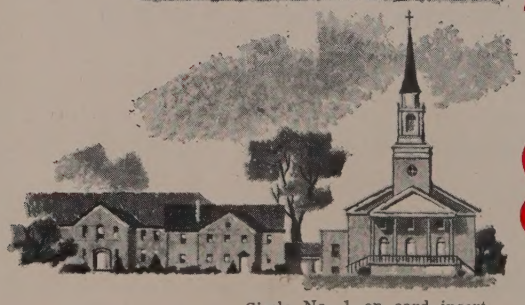
Thirty-third year of Publication





A report on 8 more successful church campaigns directed by Ketchum, Inc.

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1 THE TOLEDO PRESBYTERY
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Goal: $300,000 Pledged: $303,177

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—Gerald R. Johnson, Minister
Western Presbyterian Church

2 THE PRESBYTERIAN CHURCH
Hagerstown, Maryland
The Rev. J. Russell Butcher, Minister

Goal: $100,000 Pledged: $112,952

"I have not hesitated to speak a good word for Ketchum, Inc. as I have had opportunity of discussing our campaign with my friends . . . Sincere appreciation for the valuable service of your organization on our behalf."

—J. Russell Butcher, Minister

3 WAYSIDE UNITED PRESBYTERIAN CHURCH
Hamburg, New York
The Rev. Walker Scott Brownlee, D.D., Minister

Goal: $175,000 Pledged: $273,371

"Our Expansion Fund Campaign is now history. What a wonderful experience it was! . . . our gratitude to Ketchum, Inc., for the very real contribution you have made to the life of this church."

—Walker Brownlee, Minister

4 ST. PETERS EVANGELICAL LUTHERAN CHURCH
Baltimore, Maryland
The Rev. Edward F. Reeves, Pastor

Goal $90,000 Pledged: $92,811

"We were well pleased with the success of our campaign . . . It was good to have your Ketchum representative and we certainly hated to see him leave. We feel that he was just the man we needed to pull us through."

—Edward F. Reeves, Pastor

5 JOHN MONTEITH MEMORIAL PRESBYTERIAN CHURCH
Detroit, Michigan
The Rev. Albert H. Ratcliffe, Minister

Goal $125,000 Pledged: $126,200

"The Session wishes to acknowledge its deep appreciation of the sincere and dedicated services of your organization in our recent Development Fund Campaign. The capable direction was a very major factor in the attainment of our goal."

—Howard J. Ashfal, Clerk of Session

6 FIRST CONGREGATIONAL CHURCH
Darien, Connecticut
The Rev. Alfred Schmalz, Minister

Goal: $225,000 Pledged: $229,000

"As you now know, we exceeded our goal of $225,000—a sum which seemed it would be almost impossible to raise when we first contemplated doing it . . . We gratefully express our appreciation to your organization."

—Mrs. Walton Clark, Jr. Chairman
Campaign Arrangements Committee

7 BROOKWOOD PRESBYTERIAN CHURCH
Columbus, Ohio
The Rev. Keith Conning, Minister

Goal: $175,000 Pledged: $192,000

"Of equal importance to us was the splendid leadership you provided in enabling us to come through the campaign with an even stronger and more united congregation than we had before, which is saying a great deal."

—Keith Conning, Minister

8 KING STREET UNITED BRETHREN CHURCH
Chambersburg, Pennsylvania
The Rev. Clyde W. Meadows, D.D., Minister

Goal: $225,000 Pledged: $230,000

"Our Official Board of Adminstration instructed me by a unanimous vote to express our deepest appreciation to your organization . . . We believe that this Campaign has not only given us the financial support that we need but it has enriched the spiritual life of the congregation."

—Clyde W. Meadows, Minister

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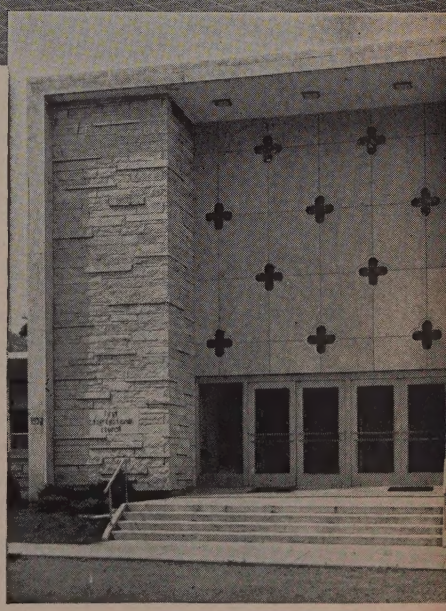

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They Say; What Say They? Let Them Say

Weak Emphasis

Dear Sir:

I am writing to call your attention to what I think is a possible improvement. You have a wonderful outline of a year's preaching. (July 1957). You give the outline in general on page 25 and then follow it with sermon suggestions through the year. This certainly ought to be a very great help to a goodly number of preachers. However, I think I notice a very weak emphasis on Christian missions. I notice you emphasize it for October 6, October 13, and January 19.

Even on those dates in the sermon outlines the missionary message is pretty weak and thin. October 6 is devoted to church unity; October 13 omits it altogether; in January it is again almost entirely omitted.

I presume this reflects the general condition across the church and the attitude of most preachers. I do think, however, in the day of rising ecumenicity and an extended missionary program that there should be a more realistic and practical emphasis on Christian missions. I am sure you will not object to having this called to your attention.

Karl Quimby, Director
Missionary Education
Joint Section of Education and Cultivation
Board of Missions of the Methodist Church
New York

Lutheran Mergers

Dear Sir:

I believe there is an error or two in your article "Review of Religion 1956-1957" (July 1957). There are two Lutheran mergers in progress. 1) United Lutheran Church, Augustana, Suomi Synod. 2) American Lutheran Church, Evangelical Lutheran Church, United Evangelical Lutheran Church and, possibly, the Lutheran Free Church. The name of this merged group will be The American Lutheran Church with headquarters in Minneapolis.

I am finding your magazine very interesting and helpful.

V. A. Ganz
Trinity Lutheran Church
New London, Wisconsin

Exceptionally Fine

Dear Sir:

During the last few days I have read the July issue of *Church Management* from "kiver to kiver." It has impressed me as an exceptionally fine number, interesting, informing and stimulating.

I enjoyed especially your "Liberal

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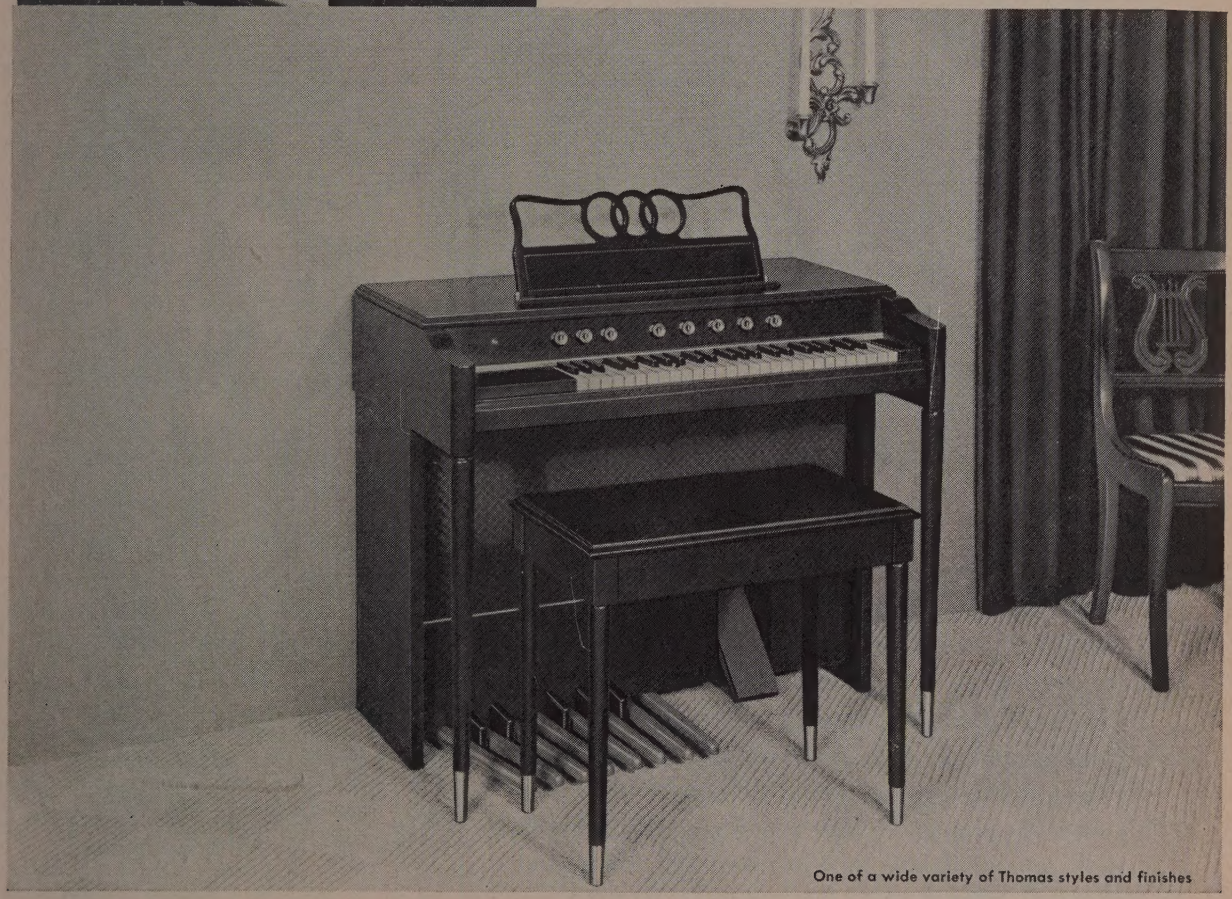

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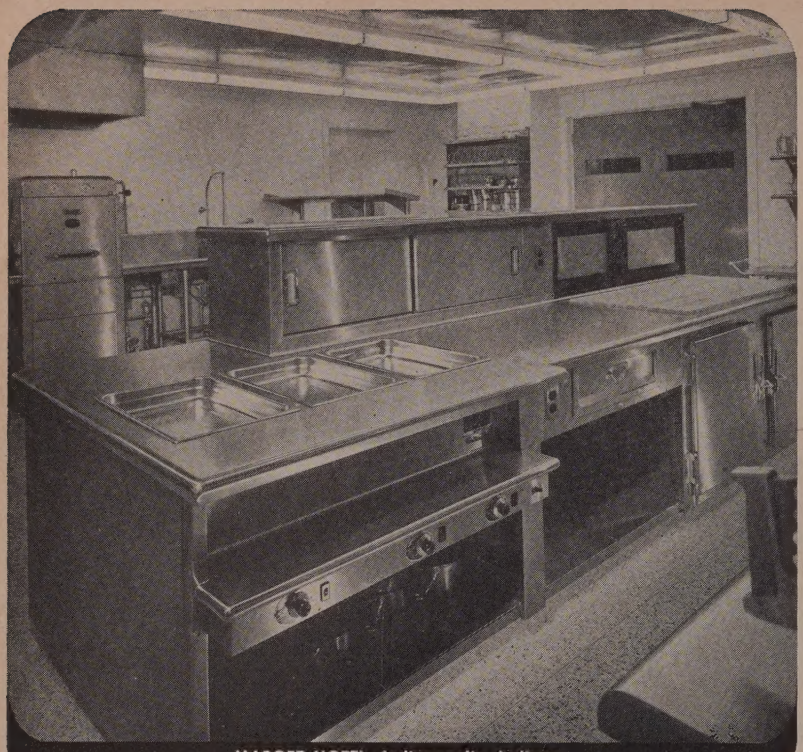

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Circle No. 6 on card insert

Preacher with an Orthodox Heart." I have, I believe, read all of Dr. Newton's books. At one time, I made a special study of his smooth, beautiful, exact style. I had not read *River of Years* for a long time, but after your editorial essay I gave it a hasty rereading. His career is puzzling but the book is good reading. I must not neglect to say that I heard Dr. Newton preach on one occasion. His sermon was disappointing, rather a gentle harmless performance.

Your "Ministers Under Pressure" has also given me food for thought. As a general principle your article makes me feel that sometimes the studious man has a hard time.

Lewis H. Chrisman
Buckhannon, West Virginia

Appreciation

Dear Sir:

The July 1957 issue of *Church Management* was the best issue of your publication to date. I want to take this opportunity of thanking you for the many helps available to the pastor in this single issue.

Walter R. Naff
First Christian Church
Bellingham, Washington

Likes Format

Dear Sir:

It is not infrequently that I find myself saving every article in *Church Management,* but I especially relish the August issue, not only for the superior helps but also because there is no longer the frustration of collecting them throughout the magazine and having to make a choice because good articles appear on both sides of a sheet. Keep it up.

Henry A. McCanna
Central Baptist Theological Seminary
Kansas City, Kansas

Thank you

Dear Sir:

The July issue of *Church Management* —Terrific!

E. Wyckott
Los Angeles

What will it avail thee to be engaged in profound reasonings concerning the Trinity, if thou be void of humility, and art thereby displeasing to the Trinity?

The proud and covetous can never rest. The poor and humble in spirit dwell in the multitude of peace.

Thomas a Kempis

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Ministerial Oddities collected by Thomas H. Warner

An English minister wrote: "Preaching a sermon is a very pleasant business. If it is read people say it is not the preacher's own. If it is recited they say it is got up by rote. If it is premeditated they say he told us all he knew. If it is extempore they say it is no more than a babble.

"If it is got up in the essay form they say it is confusion confounded. If it is methodical they say it is nothing but bald divisions. If it is finely composed they say the style is too ornate. If it is intended to arouse they say the language is too violent. If it is full of illustrations they say it is far too shallow. If it has none they say it is too deep.

"If it is practical people turn up their noses at it. If it is doctrinal they say we get no good. If it contains scriptural quotations they say we could read them at home. If it has none they declare the preacher is not acquainted with his Bible. If it is original it is termed heavy. If it is orthodox, people say it is the old thing over again.

"If it is earnest, they say the preacher is a raving revivalist. If it is calm they say the man's heart is not in his work. If it is controversial they say the preacher is dogmatic. If it is free from controversy they say he is not up to the spirit and ideas of the age. If it denounces sin they say it is too strong and unfit for ears polite. If it is broad they say it has no point and not worth listening to. If it is easily understood they say the preacher is courting the applause of the poor.

"If it is packed with thought they say the poor are utterly neglected. If it is long they say they don't like long sermons. If it is short they say they prefer longer sermons. If it speaks to the heart they say the preacher is too personal. If it doesn't they say he preaches over our heads. If it is accompanied with gestures they say he is affectatious and sensational. If it is not they declare the preacher is as stiff as a poker. Verily the pleasures of modern preachers are many and great!"

* * *

Sir Richard Gregory told this story. A bishop, who was staying at a rather gay country house, came down to breakfast, and found a little girl in the room alone. "Good morning," said the bishop, "can you say the Lord's Prayer?" The child promptly replied, "Yes, sir," and said it. "Very good," said the bishop. "Do you know the Commandments?" The little girl immediately repeated them. "That is excellent," boomed the bishop. "Now do you know the Catechism?" To which the child replied brightly, "Damn it, I am only seven."

Spring-Arch Seat—shown with independent fold (Model 80) that increases seating capacity 30% because of 9" saving in back-to-back spacing.

Birch-Plywood Seat—five-ply birch plywood seat bonded to permanent body-fitting shape (Model 54, above).

Upholstered Seat—padded, formed plywood seat upholstered in imitation leather (Model 56, left, with metal back panel).

Shaped Steel Seat—edges rolled under and reinforced. For use indoors and out (Model 63, with arm-rests, right).

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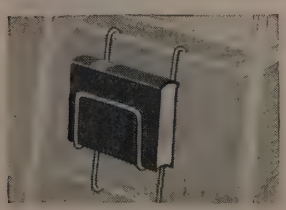

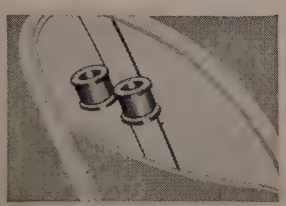

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Circle No. 11 on card insert

CHURCH MANAGEMENT
THE PROFESSIONAL JOURNAL OF THE CHURCHES

Mutuals Offer Savings Investments

For the clergyman who can save a few dollars the mutual investment companies offer a splendid opportunity. Like most small income groups the clergy know so little about the stock market that, even if they had money to purchase shares, they would hardly be qualified to do so. The mutual companies were seemingly made for these people.

A mutual is an investment company which sells its shares to the public and uses the income to purchase securities in the market. The income from these securities is divided pro-rata among the share holders. Any profits from the exchange or sale of shares is also added to the profits and divided.

The growth of these mutuals has been astounding. You will find a list on the financial pages of your daily paper. But these are but a few of the many. It is estimated that there are 20,000 mutuals now doing business in the United States.

Each mutual carefully defines its field. One may specialize in oil, a second in industry, a third seeks securities which offer future growth though the present return is low; others specialize in immediate gains. Some invest only in stocks; others will have a balanced program and purchase both stocks and bonds.

Most sell through established brokers, some sell only through their own representatives and occasionally one sells direct by mail. There is usually a fee of 7% to 8% charged the purchaser. However, when dividends are left in to increase the account the purchaser buys without being taxed this fee. Some offer monthly plans for purchases.

All of the reputable mutuals report to their share holders so they are informed as to the securities in which they have an interest. An investment of a few hundred dollars may give the buyer a financial interest in a hundred or more great industries of the country.

Many people have their first introduction to investments through their contacts with the mutuals. The officers of the companies are skilled investors who watch the market very closely, selling when it seems wise and buying when wisdom indicates that is desirable. The man with a few hundred dollars shares the same skilled service as the man with millions. From the experience with mutuals many have become shrewd investors, having learned to follow the markets and to appraise securities.

It is easy to get an introduction to this kind of investment. Simply ask a broker friend to give you leaflets of a half dozen mutuals he will recommend. Study their reports, market values and dividend reports.

The plan offers a way to increase your returns from your savings and be a part of American industry.

Yes! It Might

During the Governor's conference at Williamsburg, the governors of four states—New York, Illinois, Texas and Idaho—appeared on the television program The American Forum of the Year. They were discussing the need of greater highway safety. The ideas included tighter driving restrictions, better highways, safety education and other ideas. The governor from Idaho had a suggestion:

"Isn't safe driving somewhat dependent on where and why the driver stops en route."

A moment's silence.

The governor of Texas: "Drunkenness is a major factor in Texas in driving hazards in our state."

The governor of New York: "Yes, it might have something to do with it."

The master of ceremonies: "Let's now take up something else."

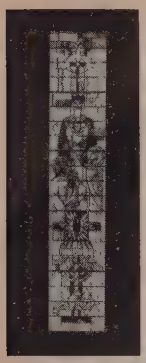
For less than one minute drunkenness, a subject which is very important in driving safety, had a spot on the air.

The governor of New York, though reserved, did say something worth considering, that drunkenness might have a great deal to do with the terrible loss of life on the American highways.

What It Takes to Become a Ph.D.

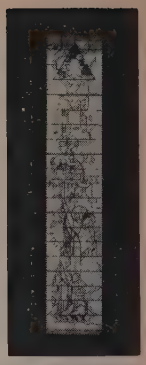
The following titles for doctors' theses have been reported in *The Suburbs of Helicon,* published by the Oxford University Press.

"The Influence of the Motion of Fish's Tails on the Tides of the Ocean"
"Non-oscillation and Disconjugacy in the Complex Domain" (The complex domain is mathematics.)
"Sex Expression in the Spinach"
"Submergence Time of the Hippopatamus"
"The Bacterial Time of the Common Cotton Undershirt"
"Problems of People and Their Prevention"



Our Cover

The stained glass windows pictured on our cover and described on pages forty-two and forty-three were manufactured by the studios of George F. Payne. They are a most satisfying blend of the traditional and the modern.



The Validity of the Revival

The basic purpose of the Christian church is evangelism. Every phase of its activities has a part in that program —the Sunday service, the church school, the social activities, the use of property—all these are but a part of the large program. The revival meeting historically is one method which shares, with others, the responsibility for this program.

In pioneer America, before there were such things as church schools, the revival had a much greater part of the evangelistic program than it does today. There are still some folk who feel that the revival is the entire method; that it is the one legitimate way for men and women to come into the Christian faith. We know of churches which think they are delinquent if they fail to conduct an annual revival. On the other side we know many more churches which have entirely outgrown the revival.

The answer will probably be found along these lines. If the church is a normal community and is doing its duty in the regular organizational procedures there seems to be no motive for the holding of revival meetings. The children of the church are studying the Word of God, the youth are growing into spiritual maturity, the adults are being fed through the various services and pastoral ministrations, carefully planned pastoral and visitation evangelism is reaching the unchurched. In such a situation a revival meeting is not necessary. To stage one would be a confession that the church has not been doing its routine task well.

On the other hand there are communities with multitudes who are not churched. The traditional churches have little to offer these people. They have no appreciation of the services of worship. Liturgy and formality mean nothing to them. Visitation evangelism passes them by. Here is the opportunity for a revival with all of its emotional trimmings.

There is still another type of community to be considered. It is one into which has migrated a family brought up on the revival type of religion. It is a great part of their religious life. The annual revival has, in the past, provided a spiritual stimulus for their lives. It has become the one type of religious experience that they can understand. Here again we see the value of this type of religious gathering.

We need to keep our balance in the matter. The trend for a hundred years has been away from revival meetings toward a concept of Christian evangelism which feeds as it wins and which wins as it feeds.

We should be eternally grateful for the contribution of great evangelists—Wesley, Whitfield, Cartwright, Edwards, Tennant, Sam Jones, Moody, and the others. But our greatest need today is for churches which fulfill their mission of evangelism through the program of the local church.

Think on these things . . .

. . . the true Christian . . . creates the atmosphere in which he lives by what he gives his major attention to. He penetrates behind the surface glitter of the world to what lies behind it. His religion is not an appendage, a useful tool, but springs from the heart as does his life blood. It frees him from dependance upon the superficial ebb and flow of fashion and custom. His greater dependence is upon the will of God, which is certain and sure. His chief pursuit is the pursuit of truth, and he finds that the truth sets him free. The judge of values in his life is not the muddy, selfish, blinded thinking of men who are imprisoned by the transitory, but rather the supreme judge who is eternal, whom to know is life, and whom to serve is perfect freedom. He is transformed (or transfigured, in another meaning of the original Greek word) He is changed, inwardly, and in his external appearance and action by the constant renewal of his mind. Because he seeks to discover that which is true, and just, and merciful and forgiving he rises beyond himself. He breaks the fetters of prejudice and self-love and enters into the free life of service. Because he understands his daily work as service and creativity he finds it meaningful. If advancement comes his way he does not take it as an occasion so much for pride as an occasion of thanksgiving for the opportunity for greater service. If disappointment comes to him, he meets it with quiet faith. And so the the spiritual values to which he has given the major portion of his energy and attention lead him from the limited and stifling atmosphere of the material world into the vast and beautiful world of love.

Donald F. Shaw

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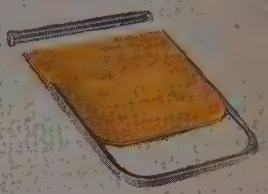

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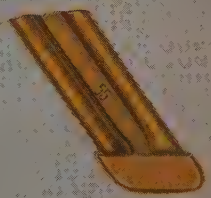

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The feet of *Clarin* chairs can't accidentally drop out because of exclusive tension design . . . can't rust out because steel is brass plated . . . always readily removable if they ever need replacement.

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The *Clarin* X-type frame means a widespread 4-point suspension that distributes weight equally to each foot. *Clarin* chairs won't tip or collapse, even if stood upon, yet open or close easily with finger-tip pressure.

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It's just natural that children learn faster when they are comfortably seated in posture correct chairs. That's why in church or school work, you accomplish more when you choose the right size CLARIN Juvenile folding chair for each age group. Completely safe . . . won't fold even if climbed or stood upon. Brightly colored to delight all children.

CLARIN Folding Tablet Arm Chairs are ideal for adults or older children. Available with either right or left hand tablet arms, they fold completely within a 3" depth. 50 Tablet Arm chairs store in less than 19 sq. ft. . . . may also be used with tablet arm folded down. Write for complete information on CLARIN folding chairs for your church or school.

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In 1955 the sanctuary was added. Glulam timber arches again were used to give strength, beauty and economy. Cost of the completed portions is $11.15 a square foot.

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First Congregational Church, Grand Junction, Colorado has a lovely nave with seating capacity of 326, a large fellowship hall, library, office, study, classrooms and kitchen. Architect: H. Summerfield Day, Grand Junction, Colorado; Arthur R. Phipps was general contractor.

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Circle No. 13 on card insert

What's Wrong With Present-Day Protestantism?

Norman Victor Hope

Galatians: 5:13. "Ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another."

According to the most recent religious census, there are almost 60,000,000 Americans listed in the official membership of the Protestant churches in this country. That is a very large number indeed. It is higher than ever before in all the history of America, and larger in proportion to the total population of the U.S.A. The population of the U.S.A. has grown rapidly within recent years; but, according to official statistics, the number of members in the Protestant churches of the land has been increasing at an even greater rate.

But is this immensely enlarged and inflated Protestantism—so strong in numbers and wealth—exercising an influence upon the U.S.A. at all commensurate with its numerical strength? Some at least, of Protestantism's keenest and most competent members do not think so. For instance in 1948 Dr. Charles Clayton Morrison, for many years the extremely able and well-informed editor of *The Christian Century,* wrote a book entitled *Can Protestantism Win America?* This book, which, needless to say, was written out of a deep concern for the welfare of American Protestantism, expounds the thesis that, relatively speaking, Protestantism is losing out to the two other religions which are bidding for control of America—namely, Secularism and Roman Catholicism. And Dr. Morrison goes on to affirm that unless Protestantism effects some pretty radical changes in its thinking and policies, these other rival forces will continue to gain at its expense.

It is not necessary to agree one hundred percent with Dr. Morrison's thesis to think that American Protestantism is not doing as well as it should or could in molding the character of America. This can be illustrated from the following consideration. If there were about 60,000,000 Communists in the United States, would not America be more deeply permeated with the Communist philosophy, viewpoint, and policy than she is at present with Protestantism? Clearly all is not well with our American Protestantism.

What, then, is the matter with contemporary American Protestantism?

Basic Principles

There is nothing wrong with Protestantism's basic principles, because they are the principles of basic New Testament Christianity.

First, Protestantism believes in *justification by faith,* that is, that sinful man is accepted by God who is holy and loving, because of Christ's finished work of redemption, and not for any merit of his own; that the only conditions of God's acceptance of the sinner are repentance and faith; and that God offers this gift of full and free salvation to all who come in faith to him through Jesus Christ—even the last, the lost, and the least.

Secondly, Protestantism believes in the *universal priesthood of all believers*—that is, that no one has any right or authority to come between the sinful soul and the seeking saviour, and that all who profess and call themselves Christians have the privilege and responsibility of seeking to lead the unsaved to the throne of God's redeeming grace in Jesus Christ.

Thirdly, Protestantism believes in the *authority of the Bible*—that is that the Bible is the only authentic and authoritative record of God's redeeming love in Jesus Christ, and that it teaches man all that he needs to know concerning—as the Shorter Catechism puts it, "What man is to believe concerning God, and what duties God requires of man." As Arthur G. Reynolds says, "We regard the Scriptures as the prophetic (Old Testament) and apostolic (New Testament) witness to Jesus Christ, and we believe that this witness, by the help of the Holy Spirit is all sufficient as a rule of faith and life." (*What's the Difference?* p. 43.)

Fourthly, Protestantism believes in the *sole leadership of Jesus Christ,* who came to earth to live and die and rise again for man's salvation, and now reigns forever at God's right hand.

These are the basic principles of Protestant belief. There is, of course, nothing wrong with them, for they constitute the core and substance of basic New Testament Christianity.

Church Organization

There is not much wrong with Protestant church organization—at least basically. Of such organizations there are three basic types. First is the *Episcopal,* whose controlling officer is the bishop. Second, there is the *Presbyterian,* which sets up a graduated series of church courts —Session, Presbytery Synod, General Assembly—on which laymen have equal representation with ministers. Thirdly, there is the *Congregational* or Independent form of church government, which rests essentially upon the autonomy of each local congregation. Though these types of church government differ in certain respects, they are all democratic in principle, since in all of them church authority is delegated from below up: the officials are elected by the body of the Christian faithful, to whom they are automatically responsible. There is nothing in any protestant church comparable to the self-perpetuating irresponsible hierarchy of the Roman Church, whose members are neither elected by the laity nor responsible in any way to it. Thus Romanism is autocratic in its church organization; Protestantism is essentially democratic, which is in full accord with the genius of the New Testament.

It may be that each form of Protestant church organization has something to

Dr. Hope has served as professor of Church History since 1946 at Princeton Seminary, after serving as professor of Systematic Theology at New Brunswick Seminary. He is the author of **One Christ, One World, One Church.**

learn from the others in order to increase its fruitfulness and efficiency in the work of Christ's Kingdom; and, in fact, to some degree they have during recent years been borrowing from one another in church government. But basically there is not much that is wrong with Protestant church government.

What is Wrong?

What, then, is wrong with Protestantism? The Apostle Paul suggests it in Galatians 5:13, "Ye have been called into liberty; only use not liberty for an occasion to the flesh, but by love serve one another." That is to say Protestants have, in all too many cases, failed to live up to their basic Protestant principles. They have not applied their great transforming gospel of Jesus Christ as he means it to be applied.

For example, many Protestants do not know what they believe; they do not understand the great convictions which they profess. This does not mean merely that they do not know their Bible very well—though in fact many do not—but they do not know what they stand for as Protestant Christians. For example, Dr. Donald G. Miller of Union Seminary, Richmond, tells a story of a Protestant minister who was called on the telephone late one night by a young lady member of his congregation. Said she to him, "What do I believe?" "Whatever do you mean?" asked the minister. "Well," said the young lady, "I have just returned from a party at which several other girls and I were present. The talk turned on religion. One girl was a Roman Catholic and she knew what she believed. Another was a Jew, and she knew what she believed. A third was a Christian Scientist and she knew what she believed. I, the Protestant, was the only one that did not know what I believed. Now, tell me, what do I believe?" Some time ago the rector of an Episcopal church in Richmond, Virginia, sent out a questionnaire to his parishioners in which he asked them to tell him their basic beliefs. He found out some things that astonished him. Not everybody, for example, who answered the questionnaire believed in a personal God, and by no means all believed in the essential deity of Jesus Christ. Just who is responsible for this lamentable state of affairs, it is difficult to say. But much solid spade work of Christian instruction has to be done before it can honestly be claimed that Protestantism has a well-informed religious constituency, ready to give a reason for the faith which is in them.

Again, far too many Protestant Christians take their responsibilities as church members all too lightly. To say this, of course, is not to deny that in virtually every Protestant church there is a solid nucleus of devoted committed Christians with whom church loyalty has the highest priority; but even in the best of congregations this fine group, the very salt of the earth, is not too large. Far too many professed Protestants sit very lightly to their church duties. They come only when they feel inclined or when they have nothing else to do. Someone has said that the fastest growing sect in America today is the sect of the Seventh Day Absentists or the members of the CE Society, that is, these who come only at Christmas and Easter. Again, they give only when they feel inclined or at any rate what is away out of proportion to their other spending. Dr. Edgar DeWitt Jones relates in his recent book, *Sermons I Love to Preach,* that when he was in his first pastorate, he received into membership a girl from the Catholic Church. Shortly thereafter her mother asked Dr. Jones how much her daughter ought to pay towards the support of the church. Dr. Jones disposed of the question by saying airily, "Oh, there is no great hurry about that. It is for you to decide at your leisure." The mother replied, "Well, all I have got to say is that it is a lot cheaper to belong to your church than to the Catholic Church." Says Dr. Jones, "At the time, I took this as a compliment. I know better now." (84-85) Once more, they are unwilling to give much time to the work of the church. The story goes that a man once joined a church in New York City near the Church of the Heavenly Rest. After the minister had welcomed him, he said, "We are delighted to receive you into membership in this church. Now where will you work? Would you like to be on the Finance Committee? Will you work in the men's group? Will you serve as an usher?" The man, somewhat taken aback, replied, "Oh,

Do - - Ministers Want Church Unity?

Who are to blame?
Laity
or
Clergy?

Fred E. Luchs

Dr. Luchs is minister of the First Congregational Church of Evanston, Illinois, and is widely known as a campus preacher.

Several years ago I heard E. Stanley Jones thrill 2500 ministers in Memorial Auditorium at Columbus, Ohio, on the need of church union. At the end of his address the assembled clergy unanimously voted in favor of establishing his plan of Federal Union. But in the corridors what were the post-session comments?

"How much will our votes count when the laity won't go along with any plan of church union?"

Shortly after World War II the Protestants at Los Alamos, N. Mexico, atomic research center, were told that the military chaplain would be withdrawn and the chapel would go civilian. Simultaneously an idea caught fire in the hearts of the scientists. "Why not continue as a church of many denominations? We worshipped together as soldiers; why can't we worship together as civilians?"

Realizing they had a common goal they set to work. After several democratic meetings they came to concrete conclusions. "As an issue it was finally understood and agreed that the real aim should be to study the religious needs, problems, and wishes of the community so as to be able to recommend and advise. It was agreed that the committee should not make specific plans until more information and direction is received from the Federal Council (now the National Council of Churches of Christ in America) or to attempt to draw up formal plans of organization."

The advice of the Federal Council of Churches was sought, and Dr. J. Quinter Miller was delegated to advise the local group. At his suggestion a letter was sent to eight church executives of the major denominations in New Mexico inviting them to come for a conference in October to discuss the local church situation. It was strongly desired by those planning for the future to find a way to keep the church within ecclesiastical authority and support.

In the interim between August and October, a careful plan of publicity and public information through the press, radio, and pulpit was followed to stimulate

I do not want to do anything. I just wanted to join the church." Said the minister, "I am afraid that this is the wrong place for you. You better go around the corner and join the Church of the Heavenly Rest." (Jack Finegan, *The Orbits of Life,* p. 52).

Once more, Protestants have perpetuated, and in some cases almost canonized the sectarian spirit—that is that spirit of sectarian divisiveness, separation, and even mutual rivalry which is so utterly foreign to the New Testament. Contrary to popular supposition this was not the idea of the founding fathers of the Protestant Church —Luther, Melanchthon, Zwengli, Calvin, Cranmer—in the sixteenth century. Their intention was to establish an ecumenical Christian Church, outside of the Roman allegiance, in obedience to the Lord Jesus Christ, the church's king and head; and they were deeply concerned to bring about the unity of the Protestant churches which, under God, they had been instrumental in bringing into existence. But their well-meant efforts at Protestant unification failed, mainly for two reasons. First, their several churches were, in the main, tied up with the secular state, and had to govern their external policies accordingly. Secondly, they insisted on complete doctrinal unanimity as the indispensible basis for Christian unity; and since such unanimity was not possible, their attempts at unification broke down. For example, at Marburg, Germany, in 1529 Luther and Zwengli met to see if they could bring about a union between the two Protestant movements which they respectively headed. On fourteen out of fifteen points of doctrine which were considered, the two men agreed: but because they could not agree on the fifteenth, the doctrine of the Lord's Supper, this attempt to unify their movements failed.

After these sixteenth century attempts at Protestant unity failed, the spirit of sectarianism took possession of most Protestant churches. Freedom to read and interpret the Bible was construed as meaning license to force one's interpretation on others, and if they refused to accept it, to start a new denomination of one's own. Hence, the "proliferation of the sects" as Charles Clayton Morrison calls it, each arrogating to itself the functions and authority of the whole church of Jesus Christ.

It ought to be realized that this divisive sectarianism seriously crippled Protestantism in America as everywhere else, and that until it is overcome and done away with, Protestantism will not succeed in its God-appointed task of winning America for Jesus Christ. To be sure, in certain respects this separatist sectarianism is being grappled with and diminished. Within the past half century there have been incorporating church mergers, not only among the denominations of the same ecclesiastical families, such as the Methodists who reunited in 1939, but also among denominations of different parentage and descent. For example, in Canada in 1925 the Methodists, Congregationalists and most of the Presbyterians joined to form the United Church of Canada. In the United States, the Congregational and Christian Churches united in 1931, and the Evangelical merged with the Reformed Church in the U.S.A. in 1934; and now these two church groups have joined. But though in this way the number of separate churches in America has been diminished during the past fifty years, it must not be forgotten that during the same period new sects have also been emerging within, or at least on the borders of American Protestantism. Again, during the first half of this present century federations of church groups have been formed for specific purposes. Thus in 1908 the Federal Council of the Churches of Christ was formed; and in 1950 this body united with other church federations to constitute the National Council of the Churches of Christ, which has thus become the most representative over-all federative body in American Protestantism. But in spite of such movements of co-operation and organic union, very much more will have to be done along the line of church reunion before it can be said that American Protestantism has abandoned its divisiveness, recaptured the ecumenical vision of the Protestant leaders of the sixteenth century, and become a united movement for doing the work committed to it by Jesus Christ.

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thinking and discussion on the subject by residents of the town. A provisional constitution and covenant were prepared for discussion by the whole congregation.

The two-day October conference was attended by representatives of six denominations and by Dr. Miller representing the Federal Council. A sizeable group from the chapel congregation turned out. Here was the first public gathering to discuss the various opinions about the proposed united church and its constitution. Ironically enough, and to the surprise of the lay people, the visiting clergy with few exceptions were lukewarm to this concept of united Protestantism in an *actual local situation.*

One person wrote as follows about this meeting, "I came away from that meeting both disappointed and elated. Disappointed because I felt the clergymen were on one side of the issue, the laymen on the other, and that the clergymen had thwarted the vision . . . here was an extraordinary opportunity for . . . Christian unity on the local church level and the clergymen opposed it. Moreover, here was a group of laymen who had been guided and inspired to see, from a common sense view, if for no other, that the church in Los Alamos should be a great interdenominational church. Here was an opportunity to have created, from the beginning, what communities . . . across the nation are attempting to create, by correcting the sinful duplication and competition, through cooperative effort. This the laymen saw clearly. The clergymen, by and large were apathetic, offering little or no encouragement; here was a group of Christian laymen, whose individual backgrounds in Protestantism came through a dozen different communions, who consider themselves to be an "authentic part of the whole church".—These Christian laymen, now living in what was an 'entirely new community', felt they had a right to request the ecclesiastical authority to assist them to give expression to, not a part, but the whole; and what they encountered by the authorities were questions."

In spite of clerical opposition the group knew what it wanted—an interdenominational church. It organized. Immediately denominational executives began pecking at the gates. Certainly Christ could not stand alone in that community without their particular sectarian support.

Three years later I received a call from this church. Before I came I was confronted with the facts. No rosy picture was painted to entice me. One of the larger denominations had just sent a committee to organize a denominational church. Executive A of this denomination was determined that his people must have a sectarian church. Never having met Executive A I knew it was useless to deal with him. So I looked across America for an executive of the same denomination who might "reason" with Executive A. He was easy to find. This man, Executive B, had written and spoken widely in the field of church union. He would understand. I wrote Executive B confidentially asking how to approach Executive A. He sent Executive A my confidential letter and wrote me that his denomination must start a church because it believed a strong denominational church should exist in every community. (The Southern Baptists already had established a very strong church there so his denomination need not step in.) He added, "No church has been more willing to cooperate with other churches in giving up work in overchurched communities, provided that the denomination whose church is left in that community is willing to leave another community so that a (here he mentioned his denomination) church may remain."

Many ministers favor church unity. But the Los Alamos experiment tells us that some ecclesiastical executives at the grass roots will fight it.

More and more, Protestant leaders—at least lay leaders—are asking whether or not our Protestant pre-occupation with, or overemphasis upon, preaching is outdated? Surely, this can be so if the sermon method is wrongly conceived in relation to total worship and to the worshipper's real need. For the sermon cannot be regarded in isolation any longer.

The sermon should express the articulate mood of the churches, even though it is didactic in nature. It is prophetic as one of the great recoveries of the Reformation. But "Christ's flock" must be prepared and ready to hear their preacher and then do something about it. Liturgy must convince us as to God's presence, in which sense, too, the preacher must be convincing.

Conventional preaching, or homiletics, is all too much taken for granted and not evaluated. There must always be a preacher-worshipper relationship, as well as a teacher-pupil working basis which ought to be measured.

Born in the Congregational parsonage I grew up wondering how effective sermons were and just how those my father preached could pay off in the pew in

A layman speaks frankly to the clergy

WHAT'S THE MATTER with

comparison to all the work required of him in their preparation.

I was led to look for ways to expand the educational opportunity of the church in carrying the protestant load in this age when so many attractions are competing for each person's time and attention. My hope was not to minimize worship, nor that element called preaching, but rather to discover, if I could, how worship and preaching could be made more effective by what the listeners did themselves.

So I deliberately chose to go into Christian education and therefore early began studying educational psychology principles, finally graduating in religious education from Hartford Seminary Foundation. Ever since then I've sought the answers to my quest. They have been slow in coming.

What are we talking about? What is, or ought to be, preaching as a part of the central act of public worship. Let's have a frank look.

What is Good Preaching?

Sermons worth preaching must contain truths that catch fire so that they burn within. They must come from God and we must have a mutual ministry chance to sift and winnow, selecting what is God's truth from that which is just human.

Congregations and worshippers must be responsive. The sermon must be creative, for something creative must happen. In fact the best sermon must teach. We Protestants, at least those of us in the freer denominations, often over-emphasize the "preaching".

There must be no stereotyped routine in the sense of just "expository preaching". Even so-called topical preaching ought to be watched. We must not make pulpits into platforms and sermons into lectures. Nor must there be too much preaching in the human way and not enough God and Bible. Good preaching does not allow for listless and unprepared worshippers and congregations. A man does not come to church to hear a lecture nor "personal" opinions.

Furthermore there can be little great preaching without frequent contact both with God in prayer and with the people and the every-day problems. Personal counseling can lead us into this contact and provide the needed approach. For peoples of our Protestant congregations go to church with every conceivable problem bothering them—sins and hurts, anxieties and doubts, grief and disillusionments. We, the ministry, must meet head-on these real personal problems which are puzzling minds and hearts, burdening consciences, distracting thoughts, causing real tensions and true difficulties. This is basic.

We must recognize the inner impact of these varied problems. For the act of Sunday worship to be both central and meaningful let us start with the Word of God, yes, but then continue on with the people in need of divine worship,—those confronting us in the pews.

Sermons should become more and more divine encounters between preacher and congregation—not just dogmatic utterances from the pulpit. They should be worshipful thinking with the people. Often too easy it is for a Protestant preacher to be assertive and dogmatic in a "Take It Or Leave It" attitude, instead of all along being sure the congregation is represented in the pulpit. To be a good teacher in a "teaching church" is to offer a cooperative dialogue—to look into the minds and hearts, into the thinking of the persons in the pew.

Certainly, the sermon is not to put something over, to propagandize, to be bombastic, to wage a campaign, to attack enemies, or to be vehement. Rather it is to face people's real problems. Yes, and a problem raised suggests a discussion to understand, to repent, and to start over—a creative and transforming "change".

A sermon is a divine object to be achieved in a divine encounter—both pulpit and pew together seeking God's presence and truth.

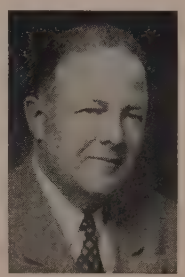
The sincere and urgent desire to care for persons is always found to be at the heart of any great preacher. Therefore, to get in touch with some individuals is to get on with a crowd, as Jesus did.

Furthermore, the count should never be of how many sermons are preached in a year (as we sometimes see listed in local church annual meeting statistical reports), but ought to be how many persons have come with their troubles and how many have been helped. Personality-centered quality is indispensible in a good teacher or physician or in a minister. This means true first hand dealing with people—fruitful and sincere, vital and continuous calling. Many souls need help, within and without the church.

What about Sermon Method?

The primary purpose of the sermon is to lift up and to move a person before God and his truth. It is delivered in worship to be heard and not to be read. We must be interested in homiletics—in not only what, but how to preach. A minister is one who can share a person's problems and doubts in lay language.

There are some who are beginning to say that the sermon itself as a method of education is slightly out-of-date. We all know that telling a person something is



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actually one of the least effective methods of teaching.

We in the churches are being led gradually, and often reluctantly, to see that the sermon in and of itself is of little enduring value to a merely listening and passive congregation, unless supplemented by group dynamics, or at least dialogue or discussion. Just listening to sermons is not enough.

Questionnaires in some of our more liberal churches indicate our people will readily accept general principles which are proclaimed from our pulpits on a Sunday, but few are willing to—or actually do—put these principles into practice. We talk of brotherhood, but look how our people welcome Negroes or Japanese to live in their neighborhoods, or the price we are willing to pay for peace.

Perhaps, we should adapt the sermon more to procedures we now know about—the educative process. Change we must and a new task must be undertaken. God's spoken word needs no less to be spoken, but it ought to be buttressed, shored up, bolstered.

Protestant individualism is up against a period of mass disintegration and even mass collectivism—intellectualism versus disintegration—the world around.

Sermons are, by and large, meant first of all to appeal to the intellect, but today increasing numbers of Protestants want some sacred objective, or symbol, in worship experience.

Indeed, we are too dependent as Protestant churches upon the state of our non-church groups to carry the burden for us. We are on the defensive, and are frustrated in knowing deep down that far more than preaching is needed. World-famous theologian Paul Tillich has something to say on this in his book on "The Protestant Era". He rightly suggests:

> **In Luther, as well as in Calvin we find the pre-supposition that the mere hearing or reading of the Biblical message would create a religious common sense and that preaching alone is sufficient for the making and maintenance of the Christian church. Wherever the Word is rightly preached, it must create the community of believers. Even this highly idealistic assumption was true for nearly two centuries. A Christian education of more than 1000 years had fashioned the soul of the European nations in such a way that protestant autonomy did not imperil their spiritual substance. This substance responded spontaneously to evangelical preaching.**

This is not so true today. The favorable facts are not present. It is not that simple. Yet, the Protestant churches hark back, in not looking forward.

Indeed, since the period of Enlightenment, as Tillich well points out, the "substance" has slowly been lost and the law of harmony and balance in our society ceases to be valid. We can take far less for granted. Preaching—evangelically today—is in a far different atmosphere and age.

To read the book by Ernest T. Thompson on "Changing Emphasis in American Preaching" is most revealing. What a perspective this is and how clearly certain trends stand out. The author points out that each generation of preachers corrects "inadequacies of former generations only itself to become distorted and partial." In fact, each generation emphasizes neglected truth at the expense of "old truth that will in the end inevitably rise to new life". But in discussing five great preachers as typical of a developing trend in their time—Bushnell, Beecher, Moody, Gladden and Rauschenbusch—no attempt is made to ask the question of just how the "people in the pews" meet the preacher, or necessarily what happened to the people. That they were greatly influenced, no one can deny. But again what was that listener's or worshipper's subjective experience under these great ministers?

Concerning that unique volume "The Royalty of the Pulpit" by Dr. Edgar DeWitt Jones, we find here a book about the notable Lyman Beecher Lectures on preaching given at Yale Divinity School since 1872. But, to read this is to find no down-to-earth query either by the author or those famous preachers he is analyzing as to just how effective preaching is, or how it may be properly evaluated. Even nationally known homiletics professor Halford Luccock of Yale Divinity School in the "Forward" asks the pertinent question, but does not go on to develop it, "Will the multiplication of machinery in the years ahead make it (preaching) obsolete as a force?"

Some approach is made to this question of how preaching is getting over in the pews in that provocative article in Harper's in July 1928 on, "What Is The Matter With Preaching", by that great teacher-preacher, pastor-emeritus of Riverside Church, Dr. Harry Emerson Fosdick. He stressed what effective preaching was, how the people should be reached and how their problems could be handled. But again he did not go into the problem of evaluating in some manner what happens to the worshipper. Yet, he left you feeling clearly the need for facing up to the question—is one-half-hour in the pulpit enough? For everything that happens in worship is most likely attributable to the careful preparation both preacher and worshipper have made in approaching the sanctuary and the pulpit and what may or may not be done after this experience has been shared together.

With all these great preachers in mind whose greatness in large part has been determined by the responses they have obtained in helping, moving and changing their people there still remains a dilemma, it would seem, in which many Protestant preachers, if not most, are caught. With the educational process in mind and the various steps to be scientifically taken to be effective before us, then, what about preaching? What indeed about adult education and where does it apply to the preaching method, if, for example, we agree with Dr. Fosdick that great preaching is also great teaching. Have we a right to liken the sermon to the lecture or not—or is that heresy? Why should it be above evaluating?

Ellis H. Dana

PROTESTANT PREACHING?

The Learning Process Applies

But, to be able to teach by preaching we should first learn what is known about character development, learning, and the effective teaching processes.

First, some of the methods of character development. *Exposure* is one—and too heavily relied upon by Protestants, for it is only the beginning. Unless followed by other steps its value is neglible. In other words, at a college or university if all a student chooses to do is audit, it is taken for granted that no credit will be forth-

coming. This is as it ought to be. Yet, an astonishingly high percentage of our religious and adult education gets no further than this—exposure to the preaching.

Perhaps a layman hears a great preacher once a week for 40 weeks. Yet, he responds with no preparation, no between-Sunday activity such as Bible reading, family altar, etc., no recitation, takes no notes, has no review and no examination.

Secondly, there is a method of *repetition* which can happen in the pulpit and does. But again the congregation brings too little, is too passive and takes too little away.

Association, a third method, is effective, but a hard one to handle from the pulpit with so many worshippers in the pews. Preaching too seldom has any effect of association.

Application of what is preached is a fourth method. But how much evangelical preaching is followed by actual application? How much of what is preached can actually be applied as the listener goes back to his task on the morrow?

These are general ways in which character may be developed. Why therefore should not the church benefit from what the educators have learned about education, specifically adult education? The psychology of adulthood and how to teach adults should be of ever greater concern to the churches and the pastors.

Dr. Malcolm S. Knowles, in his penetrating book on "Informal Adult Education", points out that "Learning is something which takes place within the learner and is personal to him—an essential part of his development. It takes place when the individual feels a need, *puts forth effort to meet the need,* and experiences satisfaction with the results of his efforts. The thing learned becomes a part of him."

We all realize that there are many so-called methods of instruction which the preacher, as teacher, should know.

Let's look at some of these here and see what they offer, or do not.

The *lecture* is information giving which calls for little but passiveness of the persons to whom the lecture (or the sermon) is being given. There is the *question and answer,* which calls for response and yet which can be boring and non-creative by not including enough participants. *Discussion* is common and to a large degree offers wide opportunity for group interaction, participation, interest and use of experience, but is limited by looseness of organization.

Then there is the *project,* which is an investigation of the problem as a whole through cooperative effort. This offers actual individual and group response together with drawing upon experience. But too many times this might be wasted effort because it often leads nowhere. Then there is the *laboratory,* which is working with hypotheses and materials and with first hand experience and guided practice. But again this may be very time-consuming for many persons.

A sixth method is *apprenticeship,* which is learning by doing, and which, of course, offers practical application. But this is too often limited to the experience of the leader. There is *demonstration*—along with other visual aids methods, which illustrates the process by the teacher through visualization. Yet, this gives only a limited participation. *Individual investigation* offers individual trial and error, immediacy, but lacks an interaction. Then, there is *drill* and practice, which is repeated experience which can be boring and offer over-training.

All these things can well be kept in mind about the preaching function, even though all the methods do not necessarily apply. But surely, to point up the other methods shows how very limited the sermon is, or can be.

Character Development Testing

We know today that the laws of character development are a definite part of the very nature of things—just as are the laws of the physical universe, of science, or of any other field. Yet, although we emphasize "research" in all other walks of life today, the Protestant churches are loath much to use it. We act as though we are above it, or don't want it, or don't need it, or are in fact perhaps even afraid of it.

Even more, preaching and sermons should be evaluated, as in the work in other fields. Programs of adult education are evaluated to justify their support in and through tax money or community chests. Evaluation is rightly asking about meaning and purpose. How good a job has been done? Various yardsticks can be applied to learn the fulfillment of the objectives.

Such evaluation was done in a large church in Madison in 1949 by 75 members over a six-month period under the chairmanship of the author, and it was highly productive. Questionnaires requiring specific answers to questions on the worship experience and a statement about each person's total experience were most revealing. The survey showed wherein the leaders of worship were in error; that there was too little time in the church program to sit down and sift and winnow with respect to what the pastor had said. It also showed that the worshippers were not doing their home-work in order better to participate. Other methods of evaluating would be through interviews and group approaches.

But the important thing that we of the churches should admit is that the various functions and services of the Protestant churches are just as open to some of these methods as any other institution. Too long now we have put off facing up to what the worshipper's needs are and what he receives. This is largely true because somehow we have put church above survey, or research.

But why should not both pastor and worshipper be subjected to a friendly and constructive analysis and then synthesis of just what is going on, or what is lacking? This would be, it seems to the writer, to strengthen both, and the church as a whole in the end.

In five Stewardship Institutes in five different Wisconsin cities, (February 1957). I had occasion to talk with many men—leaders interested in raising funds for their churches. Surprisingly, leaders among them felt many men were out and out sold on their churches in the sense of what worship and preaching offered and what personal service our churches actually rendered.

Indeed, are our men sold on what our churches offer compared to their luncheon clubs, lodges and country clubs? This is a fair comparison and question. These men give and send their families—but are they really on fire?

Study of what is happening all over America shows laymen are now trying to find their own answers—answers to their own yearnings and needs, to what should go into great preaching and to how to make it work and live in their lives. They may not know the laws of learning, but most of them know the laws of salesmanship and advertising and sound public relations.

Yet, few Protestant churches ever have raised questions in a real survey, as to what goes on in a worshipping congregation. These never question whether the pews are doing enough to flank what they are asking their minister to do in preparation.

It is becoming increasingly clear that today in our Protestant churches there must be an evaluation of the subjective experience of the church goer and worshipper. What about "home-work" on the part of the individual, who comes to worship and to be helped and changed? What about the methods, or laws, of learning? What about group dynamics—how people teach and learn and what changes growing personalities (which is do important in so many other fields today?)

If we Protestants are beginning to think that the "preaching method" is not so sacrosanct and, in fact, maybe out-dated (at least as so often used today in our 140,000 Protestant pulpits), then, it is because the sermon is not being honestly evaluated for what it actually does as between God and the devout worshipper. The church service was never intended to be for passive worshippers, or "listeners".

It is time then that all serious Protestant leaders, both clergy and laity, face up, as God and Christ would have us do for their sakes and our own—together in divine relationship and worship.

USING *The* Turnover Chart

Increasingly churches are coming to rely on the Turnover Chart as an important adjunct to the Every Member Canvass

Here are some suggestions for effective use of the chart, and for techniques in its production.

Edwin P. McIntyre

Every fall, earnest groups of church men and women ask themselves the same question: "How can we persuade our congregation to pledge more?" They are the canvass committees, charged with the responsibility of presenting a program and a budget, and the going out after the money.

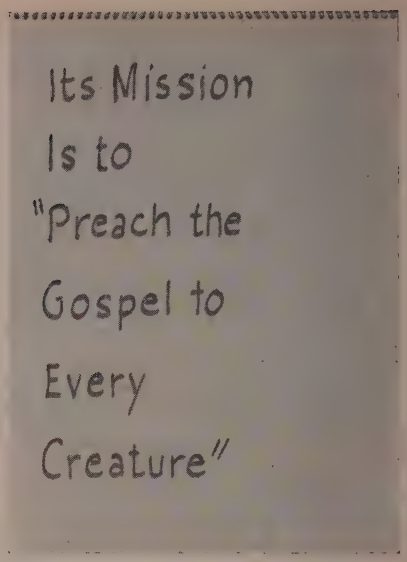
Books have been written on the subject. They give excellent advice on the steps to take in planning and executing the campaign. Almost without exception, they highly recommend the use of a turn chart on each canvass call. This is the phase I wish to discuss in this article, for in our church we have adopted the turn chart wholeheartedly and have made it a regular feature of our annual Every Member Canvass.

What is a Turn Chart

The turn chart, as recommended for church use, is any of the spiral bound sketch books such as are available through virtually any art supply store. In 30-page, 9 x 12 inch size, they vary in cost from about 50 to 80 cents each, depending on the quality of the paper. We have used the most inexpensive ones with satisfactory results. The same stores usually sell Magic Markers or similar felt-nibbed devices which use instant-drying inks and cost 79c each. Refills are available. I have found that six of these markers will letter 30 average turn charts of 30 pages. Including adhesive, if any, the total investment comes to around $20. Any markers that are still usable are turned over to the Sunday School, where they come in very handy for displays, charts and other purposes.

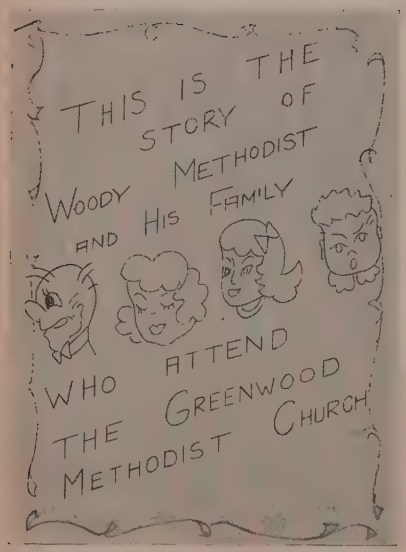
Very effective presentations can be made with lettering alone, using a colored ink and contrasting underlines. But as the years go by, the desire comes to improve and elaborate—to increase the effectiveness of the story with illustrative material. While the end purpose of the message is to bring forth a pledge or contribution, it is the *spiritual* aspect of the program which should be given the primary em-

To the right is a typical page from a hand-lettered turnover chart. An inexpensive "magic marker" has been used. Most experts in the use of the chart recommend that the individual who is to use the chart make his own, as inexpertly as it may be, simply because he will have a more personalized interest.



In the center is a printed chart, hand-lettered by an enthusiastic artist in the community, and then turned over to the printer for reproduction. This particular one was used in Des Moines, Iowa, in a United Canvass. Otherwise the cost of printing might have been prohibitive. An original and interesting text has been devised.

Our World Loves
The Cross...
It stands a fountain
where Christ poured
out His life for us!
All He asks of
each of us
is that portion
"As God has prospered"
Some 7%
...8%
and Many 10%
THE TITHE
COUNTRY PARSON
"SIX PER CENT MAY BE HIGH ENOUGH IN THE FINANCIAL WORLD BUT IT'S NOT ENOUGH INTEREST FOR PEOPLE TO TAKE IN GOD'S WORK"



At left is a page from a mimeographed turnover chart. The minister and his secretary did the work. The text in charts seems to vary from the straightforward, dead-serious, to the almost flippant. There is considerable room for variety and personal expression. The essential thing in any presentation is of course the vitality of the caller. The chart merely provides the "rallying point."

phasis. As the program takes new directions year after year, inspiration for variety and effectiveness is sure to follow.

At each of our post-canvass evaluation meetings, our canvassers give us their frank comments on the turn chart they have just used. Their experience has taught us that the simple message is the easiest to present. In our first turn chart, everything was extremely simple, with totals given for the ministry budget, religious education, benevolences, etc. Later, when our 150-week building pledge period was ending, and a $50,000 mortgage remained to be paid off, we endeavored to persuade the congregation to maintain the same level of total giving as in the year just closing. To do this, we included the budget breakdown for each category. The canvassers reported that the extra effort spent on this feature did not seem justified, and in the future we shall probably let the brochure which is mailed to all the parish carry the details.

Parenthetically, it might be pointed out that the turn chart project is an excellent way to interest the rank and file of the membership in doing something for the church that is both diverting and useful. We gathered our first crew of 28 letterers from a service inventory form filled out on Laymen's Sunday. As might be expected, some books were done excellently, while others left something to be desired. But there were no negative reactions either from the canvassers or from those upon whom they called. We used all 28 volunteers in making 50 books. This proved a dilution of manpower and subsequently we have given each volunteer five books to do. We find that it takes between 45 and 60 minutes to letter the average turn chart of 30 pages. Each volunteer is allowed a week to produce the five books. The other volunteers are a force in reserve that may be called upon to paste in pictures and otherwise put the turn charts in shape.

In every congregation there is undoubtedly at least one person who is interested in writing and planning. He should be made a member of the Canvass Committee and should sit in on all planning meetings. Armed with the facts, figures and purposes of the campaign, he can create a connected, persuasive story, adapt it to the number of pages desired, and also include illustrative material.

Nothing is more interesting than pictures taken in and around one's own church, and showing individuals and groups at work, play and worship. In this heyday of the camera fan, there should be no difficulty in finding someone to take the pictures you need. Incidentally, some of the pictures should prove valuable additions to the church archives.

One of the most prolific sources of general illustrative material is the religious publication. Someone should save and clip extra copies and discards of Sunday school papers and workbooks. Pertinent bulletin covers or religious prints from a church supply house are also useful. A file of missionary pictures in a wide variety of fields can be found in almost any denominational publication. Even the general magazines in the home occasionally will contain pictures that can be adapted to turn chart use.

When a clip file fails to turn up a special illustration, a simple line drawing which can be traced or copied may be executed by someone with an artistic turn of mind.

Construction paper comes in very handy when you have a special story of growth or comparison to tell. For example, we showed how our architect had provided for our large Fellowship Hall to be divided into four classrooms with Fairhurst Doors. The canvasser talked first about the capacity of the hall, then lifted a hinged overlay of construction paper to reveal the transformation of the hall into four classrooms.

Similarly, construction paper showed how our former two budgets were being combined into one of approximately the same size. A little originality on the part of the planner can help dramatize salient points with out-of-the-ordinary treatments.

Quality of Work

A word should be said about the quality of work expected of the volunteer letterers. We lay out our pages so that no careful spacing is necessary, except in the case of hinged flaps. We tell our "artists" to letter freehand, and not even to rule the pages, although it must be admitted that ruling would help in some cases! We let all the work be done in the home, at times most convenient to the volunteer, as long as the books are ready on the day promised. Then we turn over the Magic Markers and model turn chart to the next on the list.

We start six letterers to work at once by furnishing each with a model set of pages done in pencil outline. These need not all be originals. We make as many sets of carbon copies at one time as will show up well enough. Some people do slanting lettering best. Some prefer doing capitals to large and small letters. We permit our volunteers to choose their own style, reasoning that the message is more important than the visual effect.

It is important that you do not "short change" the turn chart team in the matter of time. In our busy metropolitan village, only 15 miles from New York, we allow 6 weeks from start to finish for 50 to 60 books. The following schedule, working backward from the first canvass training session when all books must be done, is typical, and depends on the prompt movement of materials from one volunteer's hands to the next.

Our fervor and profiting should increase daily: but now it is accounted a great matter if a man can retain but some part of his first zeal.
Thomas a Kempis

Training session—November 1
Lettering—October 11-31
Pasting in illustrations—Oct. 1-10
Planning, enlisting volunteer help, purchasing supplies, etc.—Sept. 15-30

The Adhesive

The adhesive will have a great deal to do with the speed of production. Rubber cement is excellent when applied to both surfaces. One of a paste-up team of two can be cementing the backs of the material to be mounted while the other is coating the mount area on the page. The beauty of rubber cement is that it adheres best when dry and can be removed where not wanted with a few brisk rubs of the fingers.

Another favorite adhesive is Duco Household Cement, or one of the similar products. It is important that it be applied sparingly and not spread on, for it tends to dry slowly when covered. A series of small blobs lightly touched onto the back of a print or clipping near the edge, with several more in the central area, are all that is necessary, except on the cover where all edges should be down solidly and flat. Place the material to be mounted in position at once, rub lightly and go on to the next page. *But beware!* If you have already lettered your book, the solvent in these cements will penetrate the page and smear the ink on the next page! It is safer to do the paste-up work before the lettering is done!

Mistakes

"What happens," a volunteer will invariably ask, "if I make a mistake in spelling?" He is told not to try to erase it—an impossible task! Instead, he is told to flag the page and that when the book is turned in someone in charge will paste on a correction.

The next question then is, "But suppose I leave a page blank?" In this case, he is told to tear it out carefully, and letter the wording for page 30 on it. Someone in charge will paste it on the inside of the back cover, which then becomes the last page.

Canvassers' Meeting

At the initial canvassers' meeting, the leader reads and comments on the turn chart, page by page, each canvasser following him in his own book. Some objection to using the turn chart may be expressed by canvassers who feel it is too "high pressure." But as they grow in experience, you will find them accepting it as a valuable help in taking your message to the congregation.

Allow Your Children to Pledge!

Graham R. Hodges

Should we ask the children to pledge to our new Sunday School Building Fund? We went over all the pros and cons. Three years is a long time for them to keep envelopes filled.

What about summer, when so many didn't come regularly? We knew from past experience that their regular budget envelopes often went unfilled then.

And should we ask them to take their pledges from their earnings or from the family pledge? We knew that some have almost no spending money. Others, especially the high school baby-sitters and after-school workers, could afford to pledge better than some adult wage earners with family responsibility.

We finally decided to ask them—at least those who had joined the church, which meant generally twelve years old and above.

The results are amazing. Out of almost $80,000 pledged, $2,023 is from school boys and girls. Fifty-eight pledged, with an average three year commitment of about thirty-five dollars.

Actual collections remain to be seen. Yet, I am sure these younger members pledged with as much seriousness as their elders, and in many cases, with a great deal more pride and understanding. We must keep them reminded frequently, especially during the summer.

The value of a child's pledge extends far beyond the ten-twenty-thirty-seventy—or hundred dollars cash derived. He is forming a life-long habit, we hope, of committing a part of his annual earnings to God. I feel that these fifty-eight youths, some actually as young as eight years old, are being trained for responsible stewardship. If we can keep them faithful to their weekly obligations we are training adults *who will not say* thirty years hence when canvassers come around in 1986: "Sorry, I never pledge but I'll do what I can."

Again, in our particular instance these boys and girls can say, if they stick around this section: "I helped build that lovely Sunday School building." They will have an affection for the building and the church they wouldn't have had had their parents given the whole family pledge.

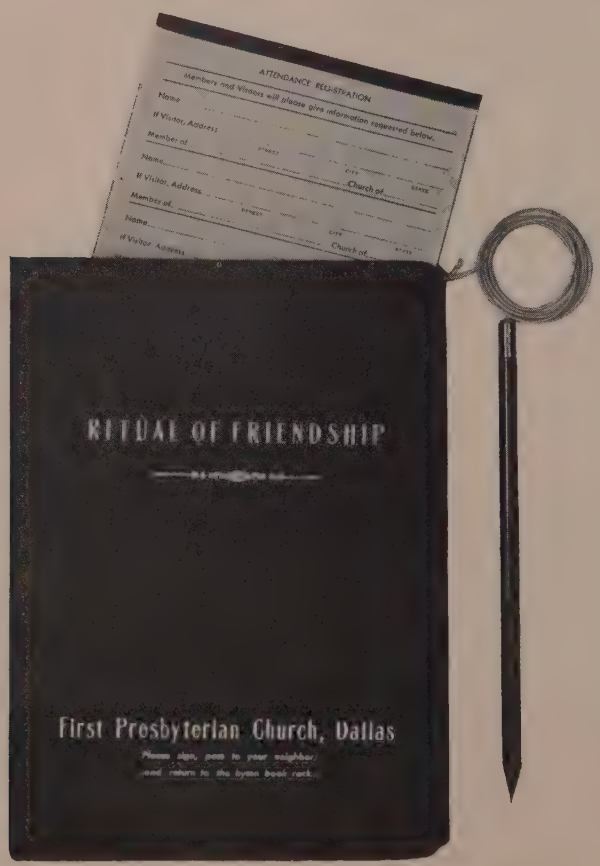
The cost of the envelopes, still raised by trustees in some churches as an issue of great moment, simply is so small it isn't worth arguing about. Yet it frequently is. For twenty cents a boy or girl is learning stewardship.

Our particular situation, that is, a new building, *is* more dramatic and appealing than regular local expenses and even our missions apportionment. Yet these, too, can be made meaningful to younger pledges.

Jesus took the loaves and fishes from a lad. He still welcomes gifts from the hearts of those we call "children".

Today, with so many children having incredible amounts of money each week it's wicked not to ask them for pledges and furnish them with envelopes. We did and we're glad.

Getting the most from the Ritual of Friendship



You think that the ritual of friendship cards have helped your church? Wait until you study the expansion of the program as it is practiced in the First Presbyterian Church, Dallas, Texas. The plan evolved in the mind of Mr. E. C. Landrum, Business Manager of the Church.

Instead of loose cards, this church uses a pad, each page of which measures 8″ x 5″. This pad is placed in a black fabricoid portfolio. The attractive portfolio carries the title and the name of the church. One of these portfolios is available for each pew. When the time comes for the signing the entire portfolio is passed from person to person. The method gets nearly one hundred percent participation.

In addition to the ritual of friendship pad the portfolio has a pencil attached and a pocket on the front cover which has a supply of "Tell Your Pastor" cards. The dignity of the use of this more complete service will appeal to the church which wishes to get the most out of the provision for recording the names of worshippers.

Improve Your Church Bulletin*

Webb Garrison

Keen interest in the 1952 Presidential election led to heavy voter registration in Tennessee. Two days before lists closed, lines at Davidson County Courthouse grew unusually long.

After more than an hour of slow shuffling forward, a young lady reached the desk. A clerk leaned forward and inquired, "Precinct, please."

"Precinct?" protested the startled citizen, "What do you mean? I want to get a free chest X-ray!"

X-ray lines, she was told, formed two corridors to the east. Not quite certain whether to be irritated with the county or with herself, the lady stalked off muttering under her breath about standing in the wrong line since two-thirty.

Publishers of church periodicals, whatever their type, can learn from the X-ray seeker. Patience and zeal are admirable—but may be all but futile unless directed toward the proper goal. No amount of work on church bulletins or parish papers will make them effective unless labor is carefully and skillfully channeled.

As a long step toward better publications, it will be helpful to consider two sets of related questions. First, the individual or group responsible for preparing a bulletin or news sheet will do well to ask, "What are the major goals of this publication?" Try to be as specific as possible in arriving at answers. In the case of the bulletin, one obvious goal is likely to be guidance of the congregation in worship. This was the chief function of the earliest bulletins.

Another goal often stressed is that of spreading information about events in the life of the church. Here, the parish paper may be quite different from the bulletin in major purposes—and hence in emphasis, content, and method of distribution.

Many pastors and church secretaries attempt to make a single publication serve as both a Sunday-morning bulletin and as a news sheet, or miniature parish paper. Sometimes copies are sent to members by mail, then handed out at the church door on the following Sabbath. Such a practice should be examined with care; perhaps there is a limit to the number of major goals that can be served by one publication. Because repetition may reduce attention value, constituents may have little or no interest in a church-door piece that is identical with one already received at home.

Clear listing of a limited number of goals will help in the effort to make each publication do a specific job well. Perhaps a particular parish does not actually need a direct-mail program. News, features, and worship material can be included in the Sunday bulletin. Another parish may need to limit functions of the bulletin and publish a news and feature sheet for mail distribution. Analysis of goals will lead to realistic decisions about how many publications are needed in a particular case, and what jobs each can be expected to perform.

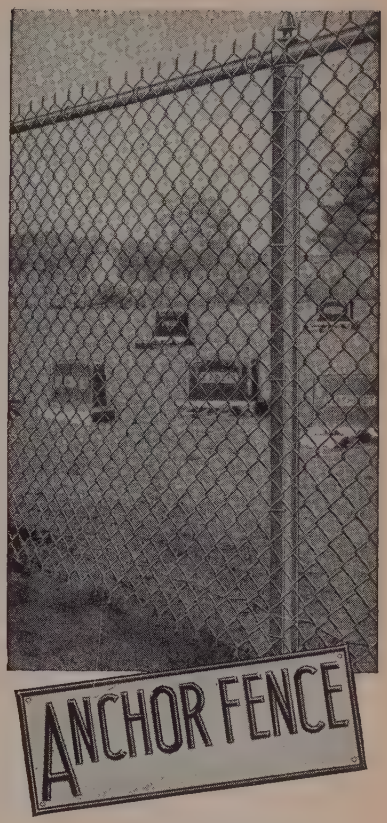
Quite different factors are involved in seeking answers to questions that cluster around a second problem: "What is the audience of this publication?" Is the church bulletin issued for members only? If so, is it to be read by adults only, or should it offer something for children and youth? Are prospective members on the mailing list? If so, does the paper have sparkle enough to command attention of persons who cannot be expected to read it out of loyalty alone?

In the case of a weekly sheet that is handed to worshipers as they enter the sanctuary, the audience is clear: those persons who attend services. Still, nagging questions may remain. Shall the minister include routine announcements in the bulletin—or make them from the pulpit? In a bid for emphasis shall announcements be made in print, then repeated orally? Or is repetition of this kind likely to bore readers and listeners?

Perhaps decision about announcements will be affected by need to save time or reduce interruptions in the worship service. If most or all announcements are usually distributed only in printed form, hundred per cent readership is highly desirable.

Fresh, vivid features will help build such readership. Editors of mass circulation magazines rely heavily on material

*This article is from the first chapter of a new book **Improve Your Church Bulletin** by Webb Garrison to be published this fall by Fleming H. Revell Company, and is used by permission of the publisher.



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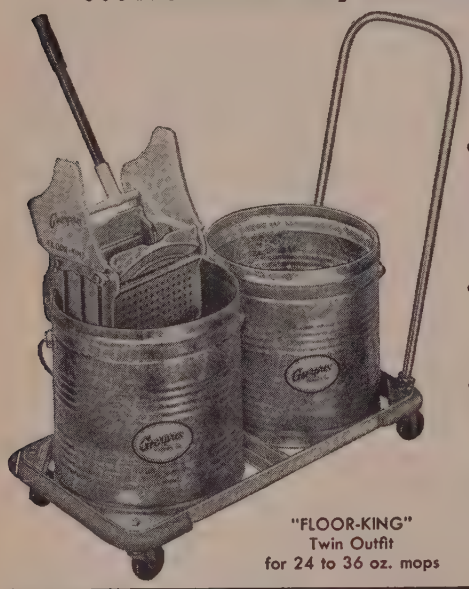

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of this type. Brief anecdotes and quotations help pull readers into the pages of such publications as Reader's Digest, Ladies' Home Journal, Coronet, Saturday Evening Post, Redbook, Good Housekeeping, and many others. Notice that a typical issue of one of these magazines includes two kinds of short features. Some of them are primarily verbal, though they are often accompanied by drawings. Others, such as cartoons, may be described as art forms that are accompanied by a few words.

In general, editors of church bulletins and parish papers have neglected the opportunities that are provided by skillful use of short features. For the most part, rather somber verse is used to fill out those portions of pages not needed for the order of worship and announcements. Without becoming an imitator, it is possible to take a cue from policies of distinguished editors. By process of trial and error, dealing with vast groups of readers, they have found that certain types of short features are especially interesting. Anecdotes, cartoons, epigrams, vivid quotations, and short pieces about strange facts are high on the list of "editorial wants."

Humor is especially effective in building interest. But like every other aid, it must be used with skill. Study of a cross section of church bulletins indicates that many editors either neglect humor entirely or rely upon outmoded jokes of the "He said, she said" variety. This volume includes substantially more humor than might be expected from a survey of other books of its type. A few experiments, made perhaps in rather cautious manner, will help determine the best way to use humor in a particular community.

Some persons will prefer that anecdotes in the bulletin be used to illustrate and drive home a point in the sermon of the week. Other readers will frankly state their enjoyment of a regular humorous feature. Just as millions of persons turn in their newspapers to find "Dennis the Menace", so members of a congregation may come to expect a chuckle from "Out of the Mouths of Babes." Having turned to a feature deliberately included for the sake of its interest value, readers are likely to give attention to other material on the same page.

It is not enough to take a few steps toward better publications, then settle down again. To keep a bulletin or parish paper vigorous and effective, greatly talked about in the community, these questions should be considered at least once a year: What are the major goals sought through the columns of this publication? Is it doing a few things well, or attempting to do so many things that none are clearly defined? To what audiences is it addressed? How effectively does it bid for attention of readers? Does it lead them to turn to it eagerly and expectantly? What experimental changes should be launched in the next twelve months?

A children's sermon

Adders and Multipliers

John Edwin Price

In our Black Box we have a large letter "X", this morning. A few years from now, when you study algebra, you will learn that the letter X is used at times to represent or stand for an unknown quantity. It stands for a number that is not known until it can become known.

Do you know for sure what work you wish to do, what you would like to become when you grow up? Perhaps right now you need to let X stand for that.

Whatever it is you decide to do you will still not know just how much good you will do other people because you work at your particular job. No one can fully measure or evaluate how much good he does in life. But this much each one should know. Every person's work is a part of the plan of God and so is important. Some people work along for years before they realize how important they are to the plan by which people can live one life on this earth and grow from their experiences.

X stands also for something more than the unknown. It is also a multiplying sign. As an illustration let us consider the sewing machine. Does anyone happen to know who invented the sewing machine? Yes, that's right, Elias Howe. Through this invention Elias Howe became a multiplier.

Before Howe invented the machine mothers had to mend or make their children's clothes with a needle and thread, one slow stitch at a time. With his machine mothers found it easy to multiply their efforts. Their children could have more clothes.

Who are some other people who are multipliers? Automobile inventors and manufacturers? Yes. Also we are grateful for other multipliers who have made gadgets and tools whereby we can multiply our efforts.

+ Here is a plus sign. Some people add to life by what they do. Yes, some multipliers are also adders and some adders are multipliers.

Let us think of some of the people who have added to life's enjoyment and sense of well-being by adding something new. Isn't Doctor Salk an adder? By hard study and patient experimentation he finally brought into being a new vaccine. Thereby length of life and enjoyment of life will be added to many people.

Musicians and artists add enjoyment to life. When you sing in church you add value to the worship service and gladness to many hearts.

Whatever you do in life, helping your parents, being a kind, friendly person in school and play and later on in life working at some special job think of yourself as being a multiplier or an adder,—maybe both.

A part of this addition sign I have kept folded under. As I bring it down we have the sign of the cross. This has been called the "holy plus" sign because so much has been added to life because, shall I say, God gave his best addition to life by sending Jesus? And Jesus helps us to more abundant living as we realize that he died on a cross rather than take back one word he had taught to add to the enjoyment and worth of living. Since he gave his life for truth and others men and women all through the long years of history have given so that they might add to life for you and me. We have a mental attitude now of thankfulness for what they have done for us. We can do our part and prove our gratitude by being good adders and multipliers.

Jesus knew what he was to do in life. At one time he said, "I came that they might have life, and have it more abundantly."

Mr. Price has served variously as an editor, minister, storekeeper during the course of his life. He is the author of several books and currently lives in Oneonta, New York.

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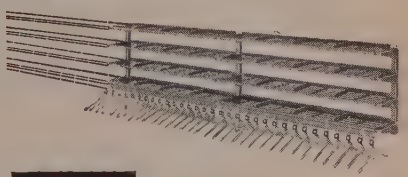

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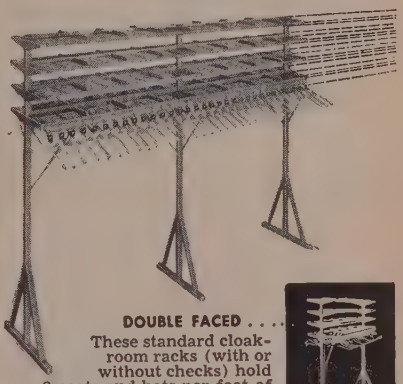

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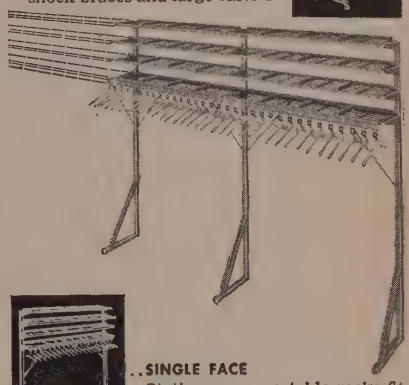

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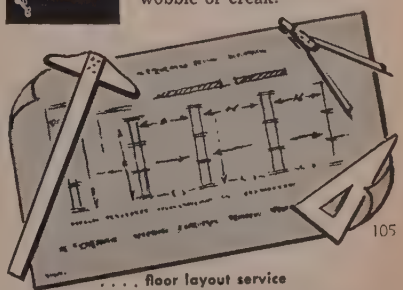

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Circle No. 18 on card insert

When Church Membership and Public Official Duty Conflict

Arthur L. H. Street

A New Jersey borough's territory was zoned into residential and business districts. The members and officers of a church established in the residential district wanted to sell the church property to a bank as a site for a new bank building. But the zoning ordinance would not permit that business use in the residential zone. Through the activity and influence of a member of the borough planning board the borough council was induced to transfer the church property from the residential zone to the business zone. Was the transfer void under a New Jersey statute which declares: "No member of the planning board shall be permitted to act on any matter in which he has, either directly or indirectly, any personal or financial interest"?

Yes, decided the Appellate Division of the New Jersey Superior Court in the case of Zell v. Borough of Roseland, 125 Atlantic Reporter 2d 890. However, the court did not decide whether or not there could be a valid transfer of the property to the business zone by new proceedings not affected by the vote of an official disqualified under the statute.

Nor did the court decide whether the proceedings were invalidated on the independent ground that a second member of the congregation, also a member of the planning board and council, had participated in discussions before the board and council, although he did not vote to transfer the church site to the business zone. "Certainly," said the court," he ought not to have participated in the discussion of either body on the subject, as a matter of salutary policy."

As shown below, the New Jersey court stresses reasons why a church member—whether or not also a member of the church's governing board—is disqualified under a statute like that above quoted:

> **The statutory disqualification is markedly broadly couched, extending to personal as well as financial interest, 'directly or indirectly.' There is thus evidenced an intent that the ban is not confined to instances of possible material gain but that it extends to any situation in which the personal interest of a board member in the 'matter' before it, direct or indirect, may have the capacity to exert an influence on his action in the matter. This is the construction of the statute which accords with its obvious purpose of promoting impartiality in the performance by planning boards of their important public duties and is, therefore, that which we should adopt.**
>
> **There can be no doubt that the 'application' of the church and the bank for adoption of the zoning amendment made that application in practical effect, an integral part of the 'matter' before the board, and that the church consequently had a direct interest in the matter of the amendment. It is our considered conclusion that Diecks had a direct personal interest in the church and therefore an indirect personal interest in the matter of the proposed ordinance. In that interest inhered the potential for influence of his action in favor of what the church wanted. It is sought to distinguish the situation of Diecks from that of a trustee or officer of the church. But such a distinction is not material. A trustee may have responsibility for management of the church's affairs, but he has no more 'interest' in the church, its affairs and well-being than any other member. All of the members of a nonpecuniary organization must be deemed to have the same relative interest in it (although nonpecuniary) as the stockholders have in a corporation. The totality of interest in a church obviously resides in its entire membership. A stockholder of a corporation interested in a municipal resolution is disqualified to act thereon as a member of the governing body. That the 'interested' member of the public body is in fact completely free of any improper or pecuniary motivation for his official action is immaterial if he has what in law amounts to an interest in the transaction.**

Mr. Street is presently counsel to Leonard, Street, & Deinard, a Minneapolis law firm. He graduated from University of Kansas Law School, and has been an editor, a publisher, and a contributor, to nationally circulated trade and professional journals.

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Christian Education in the Local Church

Edna Chavannes Ray

Recently a young man who is a Christian education director for a neighborhood church which prides itself on having an active youth program was asked about the church-sponsored youth center, now under construction, and rapidly nearing completion.

"How will you staff your center?" he was asked. "We'll use volunteers from the church," was his reply. "What kind of training will you give your workers?" was the next question. "Well," he said, "we're starting a leadership training course next month."

On further inquiry, however, he revealed that he "didn't know exactly who the instructors would be." He further admitted that he did not know what courses would be offered. The nearest he could come to stating an objective for the "leadership training" was that "we hope to train new leaders and retrain old ones."

This evident lack of planning and organization is not as rare as it should be in this field. Another director, a mature woman with good local experience, admitted somewhat reluctantly that her program "just grows from week to week." "Of course," she added, "we try to follow our denominational program, that is, we usually observe youth week, or give special emphasis to special events of that kind."

Still another director, in a large, well-organized downtown church, discussed the problem of making his well-planned program known to the community. He is also the music director, but there is a youth director who works with the children and teenagers. Since his program is planned a year ahead, and since music is used for educational, that is, cultural values, as well as for worship, it would be of interest to the community to know about his excellent program. He knows that his church has a weak public relations program, and that church activities are not well-publicized, but he does not know what can be done to change the situation.

Neither education directors nor youth workers, in most of the leading Protestant denominations, seem to have accessible specific guidance from their central boards which tell them exactly how to organize and coordinate the total program into a harmonious whole.

Evangelism and Education Go Hand in Hand

Dr. Robert W. Burns, pastor of the Peachtree Christian Church, Atlanta, Georgia, writes: "Christian evangelism and Christian education are united in our thinking." He adds, "We want a person with a teacher's viewpoint. He may or may not have had experience in teaching any specified age students but he must understand teaching and be able to teach others how to teach."

Dr. Burns also declares, "We especially desire to prevent any artificial compartments in our total church. The congregation is one unitary organism."

Dr. Burns has a well-established program of Christian Education in his church, but the eight-page "memorandum" on this subject, from which we have his permission to quote, was not given him by his central Board of Christian Education. The pastor and a committee from his church prepared these explicit instructions for the education director.

Securing Guidance

At this point, we may ask ourselves how the young man whose leadership training course had no definite aim may secure the guidance he apparently needs for organizing and planning his work. His pastor may be "too busy" to help him work out a plan of year-around organization and coordination. Some denominations expect the education director's responsibilities to be on a par with those of the pastor, making the director's position above that of the assistant pastor's, if there is one. The National Council of Churches, in publications about the work in this field, look to the director of Christian education to be the pastor's right hand, not only as liaison between him and the congregation, but to "maintain a *balanced* program of Christian education in the local churches, which will insure the correction of neglected areas of emphasis, and thus provide a well-rounded program of worship, study, fellowship, and service within each age group."

Mrs. Ray has held church and civic publicity directorships. A 3-time grandmother and former WAC, she has attended Hunter College and recently graduated from San Diego State College, majoring in journalism.

We wrote to the central educational board for the church of our young man director, who is mis-named Director of Christian Education,—for his chief concern is with the youth activities, especially those of the teenagers. This central board sent us some two dozen pieces of assorted literature on the work of Christian education. No attempt had been made to organize or coordinate this data, and nearly half of it is not denominationally written. A large part of the information deals with generalities, and not with specific techniques for getting the job done.

The inexperienced director, or one who has little training or ability for organizing such material receives small comfort from such assistance.

From observations of local churches' programs in action, and surveys of various phases of church-sponsored activities, it seems that some common weakness exists:

1. Mediocrity elevated to leadership—the followers and conformists trying to lead leaders.
2. A general lack of denominational guidance.
3. A subordination of the educational program to youth activities.

On the basis of source material which is available (we are especially indebted to Dr. Robert W. Burns) and personal notes, as well as extensive correspondence on this subject, we wish to attempt to project a sample program of Christian education for local neighborhood churches, with memberships from 350 to 850, and Sunday School enrollment from 200 to 550. We need a plan that is flexible enough for ready adaption to local needs, and easy revision for denominational requirements.

For easy discussion, we offer a five-point program, that is we will divide the work into five categories: (1) The Sunday School; (2) Leadership Training; (3) Administration; (4) Community Contact; Church Public Relations; (5) Youth Work.

Since the Sunday School is the very foundation of Christian education, let us also stress leadership training as the guardian roof over the structure. To continue with the structural analogy, administration—planning, organization and coordination—is the containing wall. Public relations are the doors and windows by

which we maintain community contact. Although the youth fellowship, the program of activities for the youth of the church is not the entire structure, it is the reason for the need of a strong Christian education program.

The Sunday School

In the first category, we have the Sunday school, which has long been the educational unit of and an integral part of the church program. We assume that churches do have Sunday schools, so that reorganization rather than organization is suggested. However, one Sunday school superintendent's comment in this regard may be of interest. She was asked how to organize a Sunday school. Her method is this: "When you have a class of children, you find a teacher."

There may be several reasons for reorganizing classes already existent, but classes which are too large, or too small offer good opportunities for trying out new combinations or group patterns.

The teenage classes and the classes for adults may be badly in need of reorganization, either because the Sunday school is not representative of the community or because it is not a proportionate representation of the church's enrolled membership.

Some churches do not have adult Sunday School classes, but in those which do have, it would be most unusual to find two adults in attendance for every child. Yet our modern population figures show that there are two adults for each child.

Some churches do not even have regular classes for instruction for the teenagers. In some cases, a Junior Church has been substituted. This means that specific Bible study for that age level is being omitted. This situation is serious because the drift from Sunday school begins at adolescence.

The large group of youngsters which were promoted from the Primary to the Junior Department has begun to dwindle so that the Junior Highs may be easily divided into two or more classes according to gender.

Sometimes, the Senior Highs and the young college age boys and girls are in one class because two classes are not justified. A plan which has been successful in several churches is that of forming "interest groups" for regular Sunday scriptural instruction.

A Senior High class could use a sectional plan which would keep the class as a unit for the purpose of fellowship. There would be only one executive committee, but each Sunday for three weeks, several groups would meet for studying the lesson from different angles. Suppose a portion of the Old Testament is being studied. Section 1 would approach the lesson from the historical viewpoint, 2 from that of literature, and 3 from the scientific angle. The fourth Sunday the class could meet for general discussion, and when a fifth Sunday occurs, a special program or review could be planned.

College age boys and girls could also study in sections. The life of Paul could be dealt with as a study in (1) Philosophy, (2) Psychology, (3) Political Science, or (4) a commentary on human relations in business.

Another grouping which suggests itself might combine boys and girls from both the Senior Highs and the college age; this would be for those who are seriously planning for full-time Christian service. Intensive Bible study beyond the regular lesson, and special emphasis on the missionary aspects would then become more meaningful.

Such classes as these which have been very attractive to teenagers demand strong leadership.

There has never been a greater demand for and a more evident need for responsible, trained Christian *adult* leadership than now—both in the community and the church. Whether or not the churches are intending to train leaders for the community, their communities are looking to them for leaders. Are these self-professed Christians salt, with or without "savour?"

The juvenile delinquent, the adolescent hoodlum, the teenage criminal may often be in the wrong because he simply does not know what is right or wrong. He may not have been instructed explicitly, but

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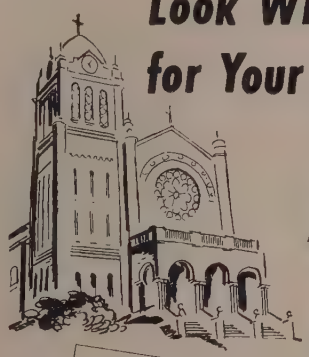

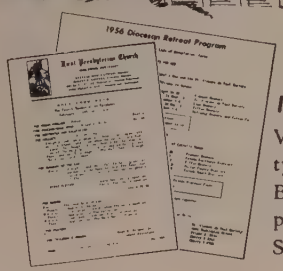

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more often, he has not had a living example whose standards were such that the youngsters wish to adopt.

The adolescent is a hero-worshipper. Let our church leaders give him, in a personal way, a real hero—a vibrant, a living, a challenging Christ. He is not a man who meekly died, but God who overcame death. He has a "Way" to live a life of high adventure and thrilling achievement.

To train leaders for our youth, and to attract potential leaders who will accept training, we need Sunday School instruction from the cradle to the grave. Adult classes are often in dire need of reorganization in order to enlist men and women in these informal training courses. Reorganization may promote growth not only in membership, but in spiritual values.

In churches where a Junior Church program has been substituted for teenage Sunday School classes, a lack of teachers for this group may be given as the reason. In one of our largest neighborhood churches which has a fine Junior Church, the director stated that the weakness in her program was the fact that she had no leaders who would undertake to teach classes composed of teenagers.

This program duplicated the adult worship service in every detail. But the boys and girls gave the invocation, offered prayers, read the scripture, acted as ushers, and formed the choir. However, the assistant pastor brought the message. Only two additional adults, who act as sponsors, are needed beside the minister. This particular program was well-conducted, and well-planned. The participants rehearse carefully for each service, and consult with the Youth Director some time in advance so that the Junior Church program is included with the adult service in the Sunday program.

As a point of interest, this church belongs to a denomination which does not usually have adult Sunday School classes.

A round-table discussion class for adults from 35 to 60 might attract men and women with business and professional experience, and with talents which our churches need. Many of this group are leaders. The round-table class is organized in this way: Beside the regular complement of officers, and an executive committee, there are four chairmen, one for each quarter. This class has no regular teacher, for the members are appointed in turn, by the chairmen, to teach the lesson. If this is handled efficiently, 75% to 85% participation could be achieved, for this type of class would never be very large. But this class would inevitably attract leaders and potential leaders.

While Sunday school instruction for adults, on an adult level, offers informal training, at least a full quarter of each year might be profitably devoted to formal training courses.

Leadership Training

Let us evaluate a 13-weeks' plan, spread over a year, as real training with well-defined objectives. The first classes could be scheduled to begin soon after the first of the year, and before Easter.

Dr. Burns' leadership training course which is scheduled for January of each year is described by him, in his memorandum:

> **In January we have a Leadership Training School for two weeks, on Monday, Wednesday and Friday nights . . . The Director of Christian Education is expected to be the Dean . . . We have usually had four classes taught by persons employed for this purpose.**

This year's course, we noted from the material, offered one class taught by Dr. Burns, another by a practicing psychiatrist, and yet another by a teacher of methods.

This course could be adapted to one in which there were only two class sessions a week for a period of six weeks. The courses could be planned with the forthcoming Vacation Bible School in mind. Certainly Bible study should be one of the required courses.

For a Laboratory School in connection with the annual Vacation Bible School, again, we wish to refer to Dr. Burns' memorandum:

First Methodist Church, Lakeland, Florida. Asbestospray Acoustical Ceiling

Sermon and Song
WITHOUT UNWANTED SOUND EFFECTS
Asbestospray Controls Sound Without Stifling It

The beautiful First Methodist Church of Lakeland, Florida, designed by Dean Parmelee, Architect, is a pleasing example of the highly decorative value of Asbestospray, which was chosen primarily for its acoustical and protective characteristics.

In this arched auditorium, Asbestospray (seen in the ceiling panels) reduces echo and overtone without interfering with tone clarity and carrying power.

Other important contributions of this versatile acoustical material are extraordinary fire resistance and insulating efficiency. The Underwriters' Laboratories have given Asbestospray a top fire resistance rating. Its power to keep out both heat and cold is also highly rated.

Another advantage not to be overlooked is its economical installation cost. Asbestospray can be applied in the color of your choice.

Write for descriptive folder and address of nearest authorized applicator contractor.

ASBESTOSPRAY CORPORATION

300 Thomas Street Newark 5, N. J.

Circle No. 21 on card insert

The last two weeks in June we have a Laboratory Training School, for which the Director of Christian Education will be responsible. In the mornings we open at eight o'clock with a conference for the teacher-trainees. At eight-thirty all go to their departments to be ready for the children who, from nine through eleven-thirty, are in a Vacation School. Lunch is served at twelve-thirty, preceded by an evaluation session. From one to three-thirty o'clock the four department heads carry on a discussion of materials, methods, and child psychology appropriate to their age levels. Teacher-trainees from Christian congregations throughout Georgia come to Atlanta for this, as well as our own members.

After witnessing the annual scramble in many churches to staff the Vacation School, resulting in accepting anyone willing to undertake the job, perhaps a two-weeks' training period preceding the opening day would supplement the training offered in the Laboratory School. This would be especially helpful to high school girls drafted at the last minute for teachers.

In the fall, in this area, our local Council of Churches offers a varied leadership training course, but sometimes a refresher course in one's own church might be more to the point, especially if non-denominational courses, or those offered by a group of churches such as our local Council of Churches is not available. Three weeks, largely devoted to teaching methods, and stressing the use of visual aids, would greatly enhance the efforts of the teaching staff, and provide a corps of associate, substitute and assistant teachers on hand for emergencies.

Visual aids should cover a wide field, not just films or the flannelgraph alone. Showing a teenager a grain of mustard seed when faith is being discussed, or displaying five miniature loaves of bread and two tiny fishes as a feast for thousands will add "eye-appeal" to the Sunday school lessons for all ages.

To recap the quarter's training which has just been discussed, there may be (1) prior to Easter, at least twelve classes (in six weeks) offering a number of courses, with Bible study required (2) a pre-training period, and a Laboratory School in connection with Vacation Bible School (for four weeks); (3) a fall refresher course, stressing methods and visual aids (for three weeks).

In addition to these classes, some churches maintain a continuous program of teacher-training with mid-week classes in progress during the regular prayer meeting, or Sunday morning classes, while Sunday School is in session.

Administration

It is in the administration of the education program that the director shows his ability to "direct." The Sunday school is responsible for catechetical classes, the vacation school and such children's and youth work as is not specifically assigned to the youth fellowship. Then who decides where the responsibility begins and ends for such projects as the junior church, the junior choir, the junior missionary societies?

Is music a separate department, or is it an integrated part of the whole education program? Is a program of well-planned youth activities of greater importance than providing adult leaders for the young people through leadership training? These are questions for which the director of Christian Education is supposed to have the answers. In this area he also shows his ability to recognize talent and real leadership by choosing for positions of leadership people who are not just "yes" men, who do only what they are urged to do, and when they are told.

It is plain that the organization of the work of the church is scarcely less important than the coordination of its many activities. Relating the work of the men and women's organizations to that of the children and teenagers takes planning, foresight, insight, some inspiration, and lots of perspiration.

Let us cite an incident in the youth

BRILLIANT, GLARE-FREE PERFORMANCE

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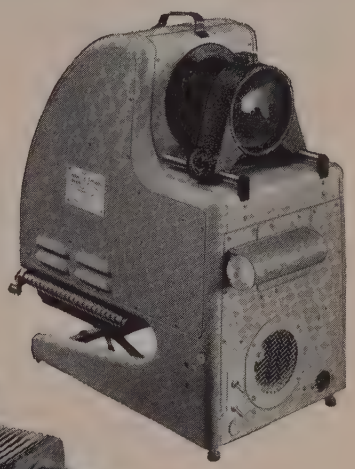

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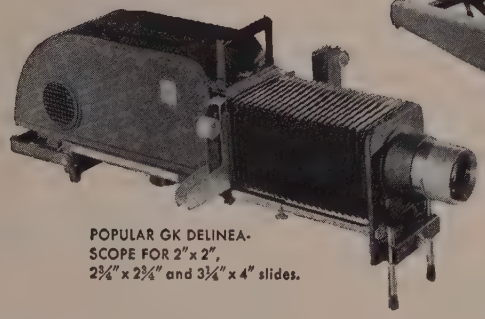

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It's natural that congregations want carpets!

Carpeting is preferred in homes. Hence it's logical for church members to approve of . . .

Philadelphia CHURCH CARPETS

Below are the main reasons why Philadelphia Church Carpets are today's Standards of Comparison.

QUALITY

Dense 100% wool pile—muffles sound, conceals traffic marks.

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Quality that gives long wear, requires minimum maintenance.

STYLE

Wool-pile figured Wilton, plain and Moresque velvet and hard-twists. Wide choice of colors, textures and design with true inspirational dignity.

Write for name and address of dealer nearest you.

PHILADELPHIA CARPET CO.

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Circle No. 23 on card insert

fellowship program of one church for analysis:

The director in this church devotes most of his effort to the teenage group and plainly considers this *the* work of the program of Christian education. He also does not believe in publicity. Recently the teenagers made preparation for a special dinner, the proceeds from which were intended to support their missionary projects. Preparations were made for approximately 75, but only $33 were taken in—not clear—because the adults in the church simply did not know that their support was needed and invited.

A number of reasons were given for the failure of this project, but all of them boiled down to poor planning, a lack of organization and coordination, and no publicity.

Public Relations

A number of directors have been interviewed specifically on the subject of church publicity, public relations and community contact. To many of them, church publicity means news letters, bulletins, personal letters, post cards, dodgers, bulletin boards, announcements—in other words, contacting those with whom the church has already established contact. Most of them, however, do not understand why public relations is necessary, or why churches are more or less obligated to make community contact through the commercial media—the press, TV and radio.

Even programs which have been suggested as ideal do not include this form of community contact, which is also a form of evangelism. The inclusion of this feature is an effort to meet the requirement of presenting a "unique" program which is also a practical one.

A few directors who try to secure publicity through the press for special events have not been specifically instructed how to do this effectively, and none of them include this work as part of their scheduled program of education.

Perhaps our neighborhood churches, the very ones most in need of this type of outreach into the community, are not ready to make an effective program of public relations a part of the church policy. This attitude greatly hampers the efforts of those church leaders who advocate using every means available for free advertising of their churches' contributions to community welfare.

The principle of public relations is that keeping the public correctly informed about the work of any organization increases that organization's prestige, and engages public support of its activities. For instance, the work of Citizens' Committees in trying to control and prevent juvenile delinquency has been and is being greatly retarded by a lack of communication between the agencies concerned, and good publicity would remedy this to a large extent. Not only that, but the unchurched members of the community are inclined to shift the blame for this civic problem by asking "What are our churches doing about this?"

Not to go into a further discussion of this subject, we will list some of the obvious gains from a strong public relations program for churches which should be included as part of their educational program.

The activities of churches, and church or religious sponsored organizations gain in importance in the eyes of even their members by being reported in the press. Church items and announcements on radio and TV and in the newspapers contact those with whom the churches have no other contact. Many of these are newcomers to the community, or are unchurched. The closing clincher is this—when the movies cease to advertise their programs, the churches need no more publicity, that is, through the public media.

While many churches are subordinating the educational program of the total church to the youth activities or youth fellowship, no other program stands in greater need of good publicity which will attract the children and teenagers to church-sponsored events and activities. Where the community's recreational facilities are lacking, neighborhood churches may meet some of the needs. Where places are lacking for family gatherings within easy distance for people with limited means, churches are more and more offering programs for family groups. But who knows about these special attractions of the neighborhood churches? Usually only the members and friends of that particular church.

"Ah, me," sighs the weary director whose "special personality traits are enthusiasm, alertness, genuine interest in persons, a willingness to work, friendliness, versatility, patience, tact, common sense, humor, emotional stability, poise and personal happiness," all this and—"a standard B. A. degree . . . with graduate work in education or religion or both." "Ah, me," he sighs again, "now I shall have to meet the press, too."

As Dr. Burns says, "The Director of Christian Education is not 'just another job to be done'. . . . . Here is a form of service to which a person must be 'dedicated' to do his work well."

Now, where will the churches find these paragons of virtue? Most of them are "either too young or too old . . . either too gray or too greasy green." They are either men or women, and the church wants just the opposite. They have no experience, or, as in some instances, they have too much.

Apparently our churches must train their own leaders, and church-sponsored schools and colleges educate them, and church leaders everywhere need to understand just what a program of Christian Education is.

Students Appraise Church Management

Here are seventy-five letters in one packet addressed to the editor of *Church Management.* I have read each one and have found that the time required has been well spent. I have learned that seventy-five senior students in the classes of Professor Alfred B. Haas of Drew Theological Seminary have studied carefully three complete issues of *Church Management* and have written forthrightly of their appraisals and convictions.

For some years Professor Haas of the Methodist seminary, located at Madison, New Jersey, has given the seniors in the division of Practical Theology an assignment of this nature. His own statement of the value appears in a box published in connection with this article. He may have started something that other seminaries may wish to copy. We shall be glad to cooperate with any who have that desire. Copies of three consecutive issues will be provided to any school that wishes to make such a survey.

I found that the young gentlemen and ladies who contributed the letters really read the magazine. They appraised its program and the quality of material; they made suggestions for elimination of some material and the introduction of other. Editorially we will profit from the suggestions. I think that our readers might be interested in the comments which, on the whole, were diversified, but definite majority trends were visible.

The Name

To start at the beginning there were a good number who pointed out that the title of the journal was *Church Management* but that it covered a much larger field than this. One had noticed that the subtitle "The Professional Journal of the Churches" made it more inclusive. Some were delighted with the breadth of coverage. But more of the letters were critical at that point.

I know their point of view for I shared it in 1924 when the first issue was published. We planned to publish an administrative magazine. We had little financial backing and needed subscriptions. It took but a few months to show us that preachers will pay for magazines with sermonic helps, but the number who would invest a few dollars for one with only administrative material was very few. We saved our lives and the magazine by broadening the scope. Since then I have changed my own conviction. The success of any church depends upon an all-round program. The minister can't shut his administrative duties in a mental attic. Preaching, pastoral work, administration are all part of the same ministry. A complete minister's magazine must have broad scope. Preaching isn't alone godly, and administration sinful. The leading of a church through a financial campaign may be the most satisfying spiritual task that a minister ever attempts.

Advertising

The attitude of these students toward advertising was most amazing. They found the advertisements satisfying. Take this paragraph from one letter.

> **I was amazed at the amount of advertising contained in the three issues I have seen. I found myself wishing that these pages filled with advertising could be filled with the high type of material that the rest of the magazine contains. I also found myself realizing that if there were less advertising there would be even less of the high caliber material that *Church Management* presents.**

How true!

Other comments are:

> **The advertising in the magazine is well done and geared to the understanding and needs of the local church.**
>
> **Advertising information concerning new products is a unique innovation.**
>
> **I am pleased with the type of advertising displayed, mainly because the ads offer guidance and free service.**

About the Student Letters

For some years I have been requiring members of the senior class in Drew Theological Seminary to subscribe to Church Management *at the attractive student rates offered by the editor, William H. Leach. After the students have had a chance to read at least three issues of the magazine and become familiar with its format and purpose, I ask them to write a letter to the editor evaluating the magazine. These letters, after I have checked them, are sent to Dr. Leach and represent a good cross section of opinion from seventy-five men, most of whom are serving student pastorates in the Methodist Church. The men find* Church Management *so helpful that most of them continue their subscriptions after graduation as they take up their full-time work in the conferences of Methodism in the United States and in the world mission areas. Some of the students are encouraged to write to the magazine concerning the many phases of their work, and articles from Drew students who have been introduced to* Church Management *in their seminary days have appeared at various times in the magazine.*

Alfred B. Haas

Mr. Haas is Associate Professor of Practical Theology at Drew Theological Seminary, Madison, New Jersey. He holds degrees from Bucknell University and from Drew, and has studied at Cambridge University. He served in the pastorate prior to his present work.

Since its inception we have been proud of the advertising in *Church Management,* and we are glad to have these young people agree with us.

Homiletics and Sermon Helps

Any magazine which publishes homiletic material will find much opportunity to publish criticisms. It is one of the recognized qualities of clergymen that they seldom can decide who is the second best preacher in the country. Why should not the theological students inherit this characteristic? But here are some of the comments.

Your articles on theology, the homiletic sections, and the like leave the most to be desired.

The section on homiletics has variety, is timed to the Christian year, revealing work of the masters, Jowett and Maclaren on the one hand, and the up-to-date ideas of a preacher on the other.

The title "Priming the Preacher's Pump" leaves me cold.

David MacLennan's sermonic suggestions provide good seeds for sermons.

I am of the opinion that sermons of great Christians of the past are much more fitting and wholesome a source of sermon thoughts than an article such as D. A. MacLennan's "Priming the Preacher's Pump."

One of the first things I turn to upon receiving each issue is "Priming the Preacher's Pump."

There are suggestions in "Priming the Preacher's Pump" which might help the pastor who has not been able to do any reading or any visitation.

So as far as these appraisers are concerned, you can pay your money and take your choice.

Some Omissions

Several of the students pointed out two areas which they thought *Church Management* had neglected. These were pastoral counseling and the rural church. Some specify the small church rather than the rural church. One is wise enough to say that at first he noticed this lack but soon found that everything suggested for a large church could be adapted for a small church. The students were studying the issues of February, March, and April. If they had waited until June they would have had one of the best articles we have ever published on the new rural-suburban church.

But both in this area and in counseling we plead guilty. Issues of the past year have been thin so far as these subjects are concerned.

We have been publishing some unusual prayer material under the caption "Prayers of the Moment." These are prayers inspired in emergencies and used in pastoral help and counseling. We think that these make pretty good counseling material. We were surprised to find in one of the letters a comment on the prayers, yet on the same page the criticism that we had omitted the field of counseling.

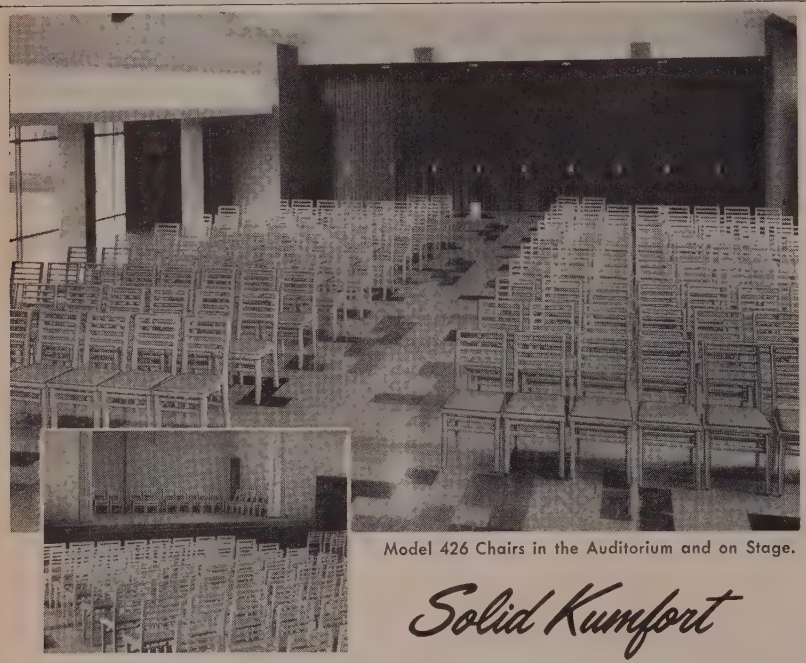
Various Subjects

Two comments were concerned with an article by Alson Smith on psychic research. It was repugnant to one writer, inspirational to the other.

Comments on the book review section were generally favorable. Several writers commended the severely critical review of Norman Vincent Peale's volume *Stay Alive All Your Life,* written by my associate Donald Shaw. These writers thought that strong reviews of that kind were desirable. Several suggested that seasonal books should be reviewed earlier. This we will refer to the publishers so they can change their schedules. We have to receive the books before we can review them.

Most writers thought that service items such as "The Minister's Vacation Exchange" were helpful. Several thought the service was unnecessary.

Of all the comments, the following seems to come closest to the ideal that the editors have for the magazine.



Model 426 Chairs in the Auditorium and on Stage.

Solid Kumfort

in the new Methodist Church

NEW HAVEN, INDIANA

BEAUTY, COMFORT, light weight, ease of moving and storage. Those are just a few of the reasons the new Methodist Church, New Haven, Indiana, chose Solid Kumfort Chairs That Fold. They provide comfortable seating at meetings, in classrooms and in committee rooms . . . and can be moved to other rooms or stored quickly.

The frames are selected hardwood, joined by the famous Rastetter Hinge and Brace . . . makes them far stronger than conventional chairs of equal weight.

Ask for portfolio showing many attractive Wood and Magnesium models.

THE SOLID KUMFORT FOLDING CHAIR

Model 426

LOUIS RASTETTER & SONS COMPANY

FINE FURNITURE THAT FOLDS • **ESTABLISHED 1881**

1338 Wall Street • Fort Wayne, Indiana

Circle No. 24 on card insert

There are two qualities which seem commendable. Though the articles are of an administrative purpose, they are integrated into the larger spiritual purpose of the Church. These techniques are valued, because they allow for the best bearing of spiritual fruit; not merely weighing their advantages for material improvement. A second quality is the way you include articles all the way from the little techniques of church school administration to the major issues of church building and campaigning.

This is what we have been trying to do.

The magazine editorials seem to strike a responsive chord. These usually brought friendly commendations. In one of the three issues was my article on "The Ethics of the Church Parsonage." As was to be expected, the youthful ministers were all for this.

Some Facts of Life

Now having reviewed the many comments from these students, I want to clarify the situation by filling in some of the holes they have observed but could not understand.

The first is that *Church Management* is a broad term. It includes many, many activities including finance, publicity, administration, church law, worship, promotion of meetings, office management, church building management, techniques of organization, church music, funerals and weddings, summer camps, youth work, men's work, women's work, etc., etc., ad infinitum.

The increased costs of publication have gradually, month by month, reduced the number of pages in the average issue of *Church Management.* The publishers set up a definite ratio for the percentage of advertising and editorial material. We could build a magazine several times the size of the present *Church Management* and fill it with good material if we were not limited by the restrictions of cost and space. For instance, our July issue for 1953 had 140 pages; the July 1957 issue has but 102 pages. More advertising always means more editorial material.

We now publish very few sermons in entirety. Those we do publish have some seasonal interest. This is to give more space to administrative material. As a result few subjects can have discussion in every number. We have to resist suggestions for monthly departments and for continued articles for this reason.

This explanation will help other groups who wish to study our issues to understand the financial and physical limitations which restrict us. There are restrictions, of course, in every area of life, and the sensible person sometimes regrets them but learns to work with them.

W.H.L.

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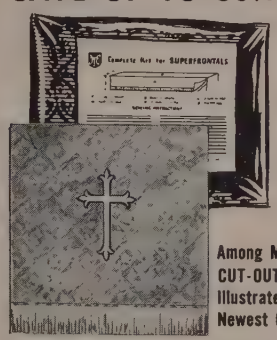

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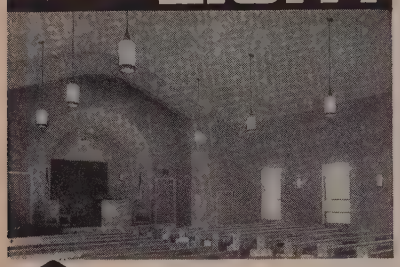

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The Pastor's Wife

This department offers a forum for discussion of the social, family, and religious opportunities of the minister's wife. Correspondence invited.

EDITED BY MRS. JOYCE ENGEL

Business and Professional Women

If your church does not have a Business and Professional Women's Group, you are missing an opportunity to win the working woman for Christ and also losing out on a valuable adjunct to the women's society of your church.

Some churches feel that their membership is too small to organize a group of this sort. However, because of the large number of women who are now working outside the home, the chances are great that even if the church is small, you may be able to organize an effective group.

St. Paul's United Presbyterian Church of Berkeley, California has a membership of only 250, yet the membership of the Business and Professional Women's Group numbers forty or more.

The group takes a proportionate share of the Women's Association budget which in our case amounts to about $325 yearly, a portion of this going to support a home missionary under the United Presbyterian Board. In addition, the group sends $15.00 monthly to one of its members who is a missionary under the Africa Inland Mission Board.

Each year the group takes a special project for which it raises money. Special projects have purchased a dossal cloth for the altar, a hand-made, illuminated brass cross, copper flower bowls, candelabra, new roles for the adult choir and banquet tables. Present projects include a coffee hour after the morning service when new members are received and partial support of student nurses in Pakistan under our own board.

A number of women have confessed faith in Christ and have come into the church as a result of attending the business group. Membership in the church is not required for membership in the group. Any business and professional woman may become a member of the group by attending three consecutive meetings and by signing a membership card, which simply states that the person signing wishes to become a member of the group.

The group meets the third Tuesday of each month at dinner at 6:30 p.m. at the church. The dinner is prepared by one of the daytime groups of the Women's Association, each taking their turn. An excellent dinner is provided at a cost of $1.25 each. The group preparing the dinner expects to make a profit on it and that profit is used to help meet its share of the Women's Association budget. The business group is allowed three non-paying guests. More than this number must be paid for by the business group.

Following the dinner, the meeting consists of a business meeting, special speaker, music and devotional.

Meetings are held ten months of the year. In July or August a picnic is held, and the other month, no meeting.

The group has four officers, president, vice-president, secretary and treasurer. These officers are suggested by a nominating committee and voted on by the group. They are installed at a special service by the minister of the church. The president selects her "cabinet." These are committee chairmen as follows: Program, Publicity, Missionary, Calling, Membership, Hospitality, Telephone, Birthday. The officers and committee chairmen compose the Executive Group.

The Executive Group meets the first Tuesday of each month for a "planning" session for that month's meeting and to take care of whatever business may come up.

At the beginning of each year, members are invited to sign up to "take a program." These sign up under the auspices of the program chairman who also gives help when necessary. To "take a program" means to plan the program, secure a speaker, a devotional leader, and musical talent. It entails also the decorating of the tables and introducing guest artists, etc. By having a different chairman each month, a variety of programs and interests are assured. This also gives more of the members a chance to participate. The one who is taking the program meets with the Executive Group that month and has an opportunity to see how the planning is carried on.

While the dinner is cooked for them, the business group takes care of the

Mrs. Fraser is a freelance writer and has contributed to a number of religious magazines. She is the author of a number of books of fiction, among which is **The Secret of Stanton Rock** to be published this fall.

Elise Fraser

Help Church

serving. It is the responsibility of the hospitality chairman to provide "hostesses" for each dinner. A hostess sits at each table and serves the dinner which is placed on the table family style. She also pours coffee, clears the table, etc.

Money is raised through pledges made by members. No pressure is exerted in this direction. The members may make a pledge or not as they wish. Money from such pledges is used to meet the group's quota for the Women's Association. Special pledges are made for the support of the group member under the Africa Inland Mission. A member of the executive committee is chairman of the project fund and contributions for the project are given to her. In addition, it is sometimes decided that the loose offering in the plate received at a particular meeting may go to the "project". There is also a contingent fund in the form of an offering box. Small coins are dropped in this and the box opened from time to time. This provides birthday remembrances, flowers for sick members, etc.

Some of the members engage in "extra work" to make money to give to the group project or other group efforts. One member baby sits, another makes aprons which she sells to the girls at her office, another makes wood fiber flowers, and so forth.

Each member who has had a birthday during the month receives a birthday gift. The birthday chairman is allowed fifty cents for each gift. If the chairman is talented, she will often make gifts which would cost far more than this. It has been found that this birthday remembrance does much to promote friendliness in the group and to bring about the warmth of family relationship.

Since the business women are employed during the day, they are not asked to share in the sewing of the Woman's Association. But it is their responsibility to decorate the church for the Easter and Christmas services and also on any fifth Sunday in the month.

The enthusiasm, loyalty and financial support of the Business and Professional Women's Group are of genuine help not only to the Women's Association but to the minister of the church and to the membership at large.

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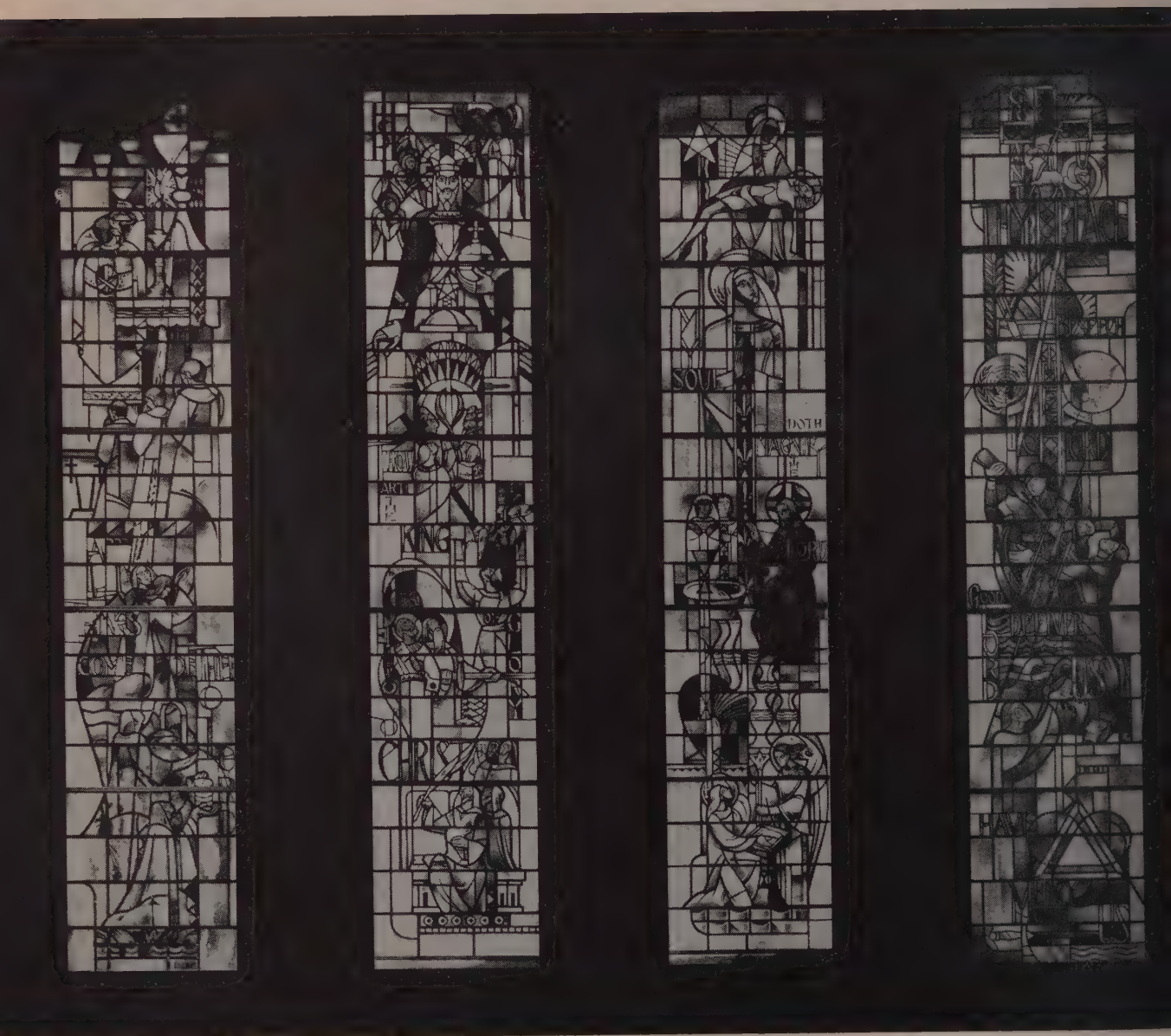

Offerings of the Holy Communion

In ascending panels is shown the offering of money, the offering of the bread and wine (basket of loaves and grapes), the offering of Intercessions, the offering of praise. Above that is the offering of "ourselves, our souls and bodies," before the altar with the Eucharistic candlestick, the Chalice and the Host.

The Te Deum

The window depicts the story of the canticle attributed to Bishop Niceta of Remesina. In ascending panels: the scroll and pen of the prophets, "The Goodly Fellowship of the Prophets Praise Thee"; The Glorious Company of the Apostles Praise Thee", Sts. Peter and Paul with the keys of the kingdom and the blunt sword of mercy; the four fish, "Fishers of Men". Above is a representation of the Church (bishop and priest) and the noble army of Martyrs.

The Magnificat

This window depicts scenes from the life of Mary, the mother of Jesus. Ascending panels show the annunciation, the nativity, the wedding at Cana. The main panel is a portrait of the Blessed Virgin Mary, and at the top is the Pieta, the prone body of our Lord, taken from the cross and lying in the arms of Mary. The seven swords are symbolic of the seven sorrows which pierced her heart, and the three crosses the crosses of Calvary.

The Litany

The lowest panel represents the first part of the Litany, the Invocations. The next two depict the prayers of deliverance from evil, plague, famine, fire flood, lightening and tempest, battle and murder. Next are the suffrages, petitions for the country (the seal of the United States) and international concord (the seal of the United Nations) and the church (bishop's mitre and the pastoral staff) all concluding with the Agnus Dei.

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The History of Litany

At the bottom are two monks Flavian and Diodore of Antioch saying the first litany of record. Above is Galasius, who in-augurated a Litany of Intercession, then St. Basil of Cappadocia who introduced processional litanies and St. John Chrysostom (chalice and bible) a user of the processional litany. Above are Bishops Sergius, Mamertus and Archbishop Cranmer who translated the first litany into English. The top panel represents the modern processional litanies.

The Nunc Dimittis

Simeon is the central figure, holding the Christ Child presented in the temple by Mary and Joseph together with a pair of turtledoves. The bottom panel shows the fulfillment of the Old Testament light of promise. The large candle burst and glows with Jesus "The Light of the World."

The Benedictus

The bottom panel shows Zacharias before the altar when the angel announces that he shall have a son to be named John. Above is the visit of Mary to her cousin Elizabeth the wife of Zacharias, and above that is the figure of John the Baptist "the prophet of the highest" as our Lord approaches him for baptism. The top panel shows John in prison.

Great Hymns of the Holy Communion

Four of the hymns of the holy communion are depicted in this window. At the bottom is the "Kyrie", with worshippers in a spirit of penitence and prayer. Next is the "Gloria in Excelsis" with the angelic hosts. Above is the "Agnus Dei", with the lamb standing on the Book of Life. The top panel is the trinity, recalling the "Sanctus", the song of the cherubim and seraphim before the throne in Isaiah 6.

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Jonathan Edwards' Pattern For Preaching

The prophet of Northampton can still show us much that will be to our benefit.

Leslie Conrad, Jr.

The two hundredth anniversary of the death of one of America's greatest preachers will be noted on March 22, 1958, his name: Jonathan Edwards.

Edwards' pattern for preaching, though well-aged by this time, is well worth consideration by 1958's parish minister who really means business.

Jonathan Edwards' power as a preacher was first recognized on July 8, 1731, when, at the age of 28, he delivered the theological Public Lecture at First Church, Boston.

The first week in July, 1731, was commencement at Harvard. It was the occasion when sheepskin-holders held their reunions. To be asked to deliver the Public Lecture at that time was, indeed, a special honor. It offered the speaker a unique opportunity—the opportunity to address the largest available concentration of New England scholarship.

Edwards' appearance was more than a trifle bit unusual, for he was not a Harvard alumnus. He wore the colors of Yale. As Edwards stood up before that large gathering of preachers and men of influence on July 8, it was the first time that so many Harvard grads had the opportunity to take the measure of a Yale education. (Edwards' alma mater was only thirty years old, and had been known as Yale for just thirteen years.)

If a preacher had anything to say, he usually said it when it came his turn to deliver the Public Lecture; and Jonathan Edwards had something to say. He was at his best when he said it. "God Glorified in Man's Dependence" was his subject. With Luther's "Here-I-Stand" spirit—though far from being a Lutheran in theology, he made it very plain that man is dependent upon God for all things, at all times, and under all conditions. (New England had fallen into forgetfulness of this absolute truth. New England churchmen were depending too much on their own little accomplishments.) The doctrine was old, but it had been shelved; and it took a man of Edwards' stature to remove it from the shelf, and put it in good, renovated, working order.

In the wind-up of his lecture, swinging away with accurately-placed jabs, he said: "Now whatever scheme is inconsistent with out entire dependence on God for all, and of having all of him, through him, and in him, it is repugnant to the design and tenor of the gospel, and robs it of that which God accounts its lustre and glory."

Probably the most noticeable characteristic of this powerful theological lecture is that it was prepared and delivered by a preacher who lived and believed exactly what he preached. Here was a preacher who "glorified God." Edwards' lecture was about 6,400 words in length. He refers to God 324 times—that's an average of one reference to God in every twenty words. God was the subject of the message; but, God, first of all, was subject, predicate, and object of the preacher!

In His Study

How did this newcomer to the public eye of New England operate behind the scenes in his study? This much can be said pronto: he believed that preparation —and plenty of it!—was essential to proper presentation.

It was the custom of Jonathan Edwards to start his day early; he arose at four o'clock on summer mornings, and was up by five o'clock in the winter. He averaged 13 hours each day in his study. He scrupulously regulated his diet so that his mind would be working on all cylinders whenever he was in his work room. For exercise, he chopped wood, but even then, his mind was far from idling. It is reported that when he took long rides on his horse he carried with him some pins and small pieces of paper. When he got an idea worth further consideration, he would pin a piece of paper—or sometimes a leaf —on his coat, charging himself to associate each pin and paper with the theme of his horseback-riding cogitation.

Edwards was well-read, as well-read as anybody else in New England. Yet, he went to great lengths to hide his learning. He was determined not to parade it before his parishioners every time he entered the pulpit.

Edwards not only used his study for studying, but he also opened it up as a counseling center. He felt that he could do his people more good if they brought their problems to him, rather than for him to go out scouting for unsolved problems. Furthermore, being a man who treasured every minute that God placed at his disposal, he openly refused to follow the accepted custom of making regular visits to the homes of his parishioners—about 600 in number. He admitted that he had no talent for entertaining them, nor did he care one whit about profiting from their entertainment. He felt that he had been called to preach, to counsel, and to visit the sick and the afflicted.

Sermon Structure

As for sermon structure, Edwards believed that without proper framework, the finished product would likely collapse. Whenever I ponder Edwards' sermon structure, my mind is immediately transposed to visions of Philadelphia row houses, where house after house and block after block may be of the very same house pattern. That was true of Edwards' sermon pattern. If you ever looked at the architectural lay-out of a single Edwardsean sermon, you would have no difficulty in recognizing the rest of them. Yet, such a description is not altogether fair, as we shall note later.

Mr. Conrad is the Executive Secretary of the Luther League of America, with headquarters in Philadelphia and is currently completing his doctorate at Temple University.

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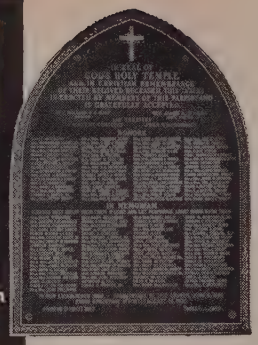

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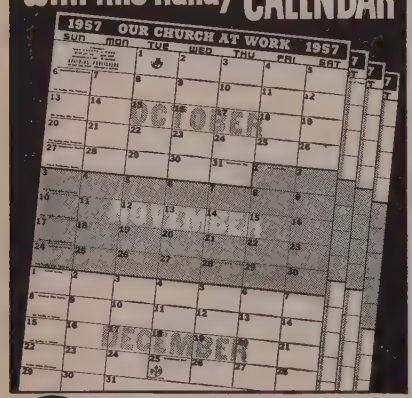

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His sermon subjects were long—sometimes very, very long. He apparently believed in briefly outlining his sermon in his subject. The following subject would be among his shorter ones: "The Peace Which Christ Gives his True Followers." Here are a couple of his longer ones: "A Divine and Supernatural Light, Immediately Imparted to the Soul by the Spirit of God, Shown to be Both a Scriptural and Rational Doctrine." "The Warnings of Scripture Are in the Best Manner Adapted to the Awakening and Conversion of Sinners."

He began his sermons with a text, and, then, he began with his text! He did not attempt to extract novel theses from Biblical texts, nor did he try to rephrase old doctrines in an eye-catching or ear-snatching manner. He was unlike his co-pastor grandfather, Solomon Stoddard, of whom it was said: "Stoddard chose his subject as though writing an essay, worked it out, and last of all looked up a text and wrote it with an introduction to his doctrine." There was no mechanical prefixing of the text to the sermons of Jonathan Edwards. He began with his text, setting out to draw from it "the baldest, most obvious doctrine."

After announcing his text, he leaped into the introduction, based on the text. Usually, the introduction was about 900 words in length.

Awhile ago we accused Edwards of always employing the same pattern of sermon structure. Actually, he had two patterns. In pattern number one, he used this plan: 1) Subject; 2) Text; 3) Introduction: 4) Doctrinal Discussion; 5) Application. Pattern number two followed this plan: 1) Subject; 2) Text; 3) Introduction; 4) Sections.

You will note that the difference in the plans begin with the fourth section. In the first type plan, his doctrinal section usually was twice as long as his application. However, in some sermons, the application outdistanced the doctrinal presentation. It is interesting to note that on occasions he did not even employ an application, but instead referred to his closing remarks as "Improvement." Occasionally, he effectively used the "objection and answer" method of presentation within a section or a division of the sermon.

In the second type plan, he divided the body of his sermon into sections—generally, without any announced "application" or "conclusion." In the sermons considered, we noted an average of five sections per sermon, with some of his pulpit presentations having as few as three, and others having as many as nine.

There is one feature about the structure of Jonathan Edwards' printed sermons that has indelibly made its mark on us. As a matter of fact, it is so prevalent, that we are moved to nickname him "Outline" Edwards. This much can be said for certain about his sermons: he knew where he was going—and so did his hearer. His method was: "Now, *this* is what I am going to say; *this* is what I am saying, now; *that* is what I have said!" He mapped out his sermons in his work room just as a traveler-deluxe maps out his itinerary, even down to the littlest detail, before he leaves home. Furthermore, like the wise traveler, he took the time to view with concentrated consideration every worthwhile sight along the journey.

In the introduction, he announced his "doctrinal propositions," usually three or four in number. When he came to each proposition, he announced it—and then, preached on it after he had announced it! Most of the time, each proposition was divided into two, three, or four points—which he also announced. His "applications" were of the same outline-stripe. He had clear-cut divisions, with sub-heads in each division. His paragraphs varied in length. But he was no paragraph jumping-jack. Each paragraph was about one particular subject. Throughout, he did his best to help his hearer concentrate by bringing up just one subject at a time.

Sermon Content and Strategy

Strange as it may seem, July 8th played a big role in Jonathan Edwards' life on more than one occasion. It was on that date, 1731, that he delivered the Public Lecture in Boston. Ten years later, to the very day, he delivered that sermon by which he is likely to be known forever—unfortunately: "Sinners in the Hands of an Angry God."

Most of the nonsense that has been penned, typed and printed about Edwards has stemmed from the knowledge of this one sermon, and the lack of the knowledge of much else about him. It is unfair to judge this pulpit great by one "landscape of hell" sermon. For out of the more than one thousand sermons and outlines that he left to posterity, he very well covered the whole gamut of Scripture, theology and practical Christian living.

After reading a fair cross-section of his sermons, I am convinced that he spent no more time talking about hell and its torments than did the greatest of all preachers, Jesus Christ—based on the gospel records that we have.

One of Edwards' finest series of sermon was preached in 1738. He titled it "Charity and its Fruits: or Christian Love as Manifested In the Heart and Life." This excellent series is some of the paged-proof that Edwards was not mired up in a single sermonic rut. Wisely, he opened the series by suggesting that the King James version word for "charity" was translated incorrectly. "The word", contended Edwards, "Properly signifies love . . . . so that by charity here, we are doubtless to understand Christian love in its full extent."

Some may ask: "What did Edwards do during those 13 hours each day in his study?" For one thing, he lived with his

Bible—as is evidenced in his pulpit offerings. He could roam from Genesis to Revelation—and, not meanderingly! He knew the Scriptures' main highways, its side roads and the by-paths, and he knew them well.

In most instances, Edwards' applications were real applications. In the application section of one sermon—which covered 20 printed pages—he averaged using "you" or "your" or "yours" once in every 13 words. That's real, personalized preaching!

In his sermon, "Pressing into the Kingdom of God," he employed the use of repetition gloriously. Repetition was one of his favorite preaching trade marks. Up until he began his application, he had referred to "Pressing into the Kingdom" on the average of at least once in every four sentences. It would be difficult for any hearer—or reader—to forget his theme at that rate. In the same sermon, he proved himself to be an excellent "probing pulpiteer." In one paragraph of sixteen sentences, he had 14 well-put interrogative statements.

Edwards' sermon content and strategy paid its biggest dividends during the winter and spring of 1734, when he led the most spectacular revival that New England has ever experienced. Over 300 persons were converted by his preaching in Northampton.

This preacher's evangelistic ability marked him early as the American leader in the Great Awakening. (We don't have the space to discuss it here, but this much must be said. Edwards had already put the match to the fuse in 1740 when George Whitefield arrived in New York. Whitefield blew it into a flame.)

Sermon Delivery

There is a suspicion that Edwards was no dynamic preacher, and that he let his message do all of his talking for him. One of the townspeople recalled: "Mr. Edwards in preaching used no gestures, but looked straight forward; Gideon Clark said 'he looked on the bell rope until he looked it off.'" Now, common sense would tell us that if he were so entranced by the bell rope while delivering his sermons, surely he could not also have had his eyes glued to his manuscript. Therefore, he could not have been a so-called "manuscript preacher," as he has been accused so often of being. In fact, Dr. Perry Miller, professor of American Literature at Harvard, who has been named chairman of the committee by Yale University to edit and publish the complete writings of Jonathan Edwards, says that "for sermon notes he cut out foolscap into booklets 2 7/8 by 4 1/8 inches, or else used any paper available, such as the backs of official proclamations and Yale commencement programs, or even ends of Sarah's fan papers. In later years, especially after 1740, he wrote only the topic headings."

"His sermons," continues Dr. Miller, "were delivered slowly, distinctly, and with dignity, in a low, moderate voice, with 'habitual solemnity, looking and speaking as in the presence of God.'"

Conclusion

On July 2, 1750, Jonathan Edwards preached his "Farewell Sermon" at Northampton, Mass. Only eleven days had passed since his congregation voted overwhelmingly to hand him his walking papers. (His ouster resulted from his stand on two matters: 1) Objection to the Halfway Covenant; 2) The "Granny Book" incidents, where youth of several prominent families gathered in hide-outs to giggle over the contents of a handbook for midwives. "A man's blunders tell more than his successes, and Edwards blundered as monumentally as any statesman" on this second count.)

"In a manner so serene that one can hardly suspect the undercurrents which led up to his dismissal," as Vergilius Ferm puts it, Jonathan Edwards has his last official "pulpit say." In one paragraph of that good-bye message, Edwards summed up his philosophy of preaching

> The prophet Jeremiah, (Chap. XXV. 3) puts the people in mind how long he had laboured among them in the work of the ministry: 'From the thirteenth year of Josiah, the son of Amos, King of Judah, even unto his day, (that is, the three and twentieth year,) the word of the Lord came unto me, and I have spoken unto you, rising early and speaking.' I am not about to compare myself with the prophet Jeremiah; but in this respect I can say as he did, that 'I have spoken the word of God to you, unto the three and twentieth year, rising early and speaking.' Though my strength has been weakness, having always laboured under great infirmity of body, besides my insufficiency for so great a charge, in other respects, yet I have not spared my feeble strength, but have exercised it for the good of your souls. I can appeal to you, as the apostle does to his hearers, Gal. IV. 13. 'Ye know how through infirmity of the flesh, I preached the gospel to you.' You are my witnesses, that what strength I have had I have not neglected in idleness, nor laid out in prosecuting worldly schemes, and managing temporal affairs, for the advancement of my outward estate, and aggrandizing myself and my family; but have given myself to the work of the ministry, labouring in it night and day, rising early and applying myself to this great business to which Christ appointed me.

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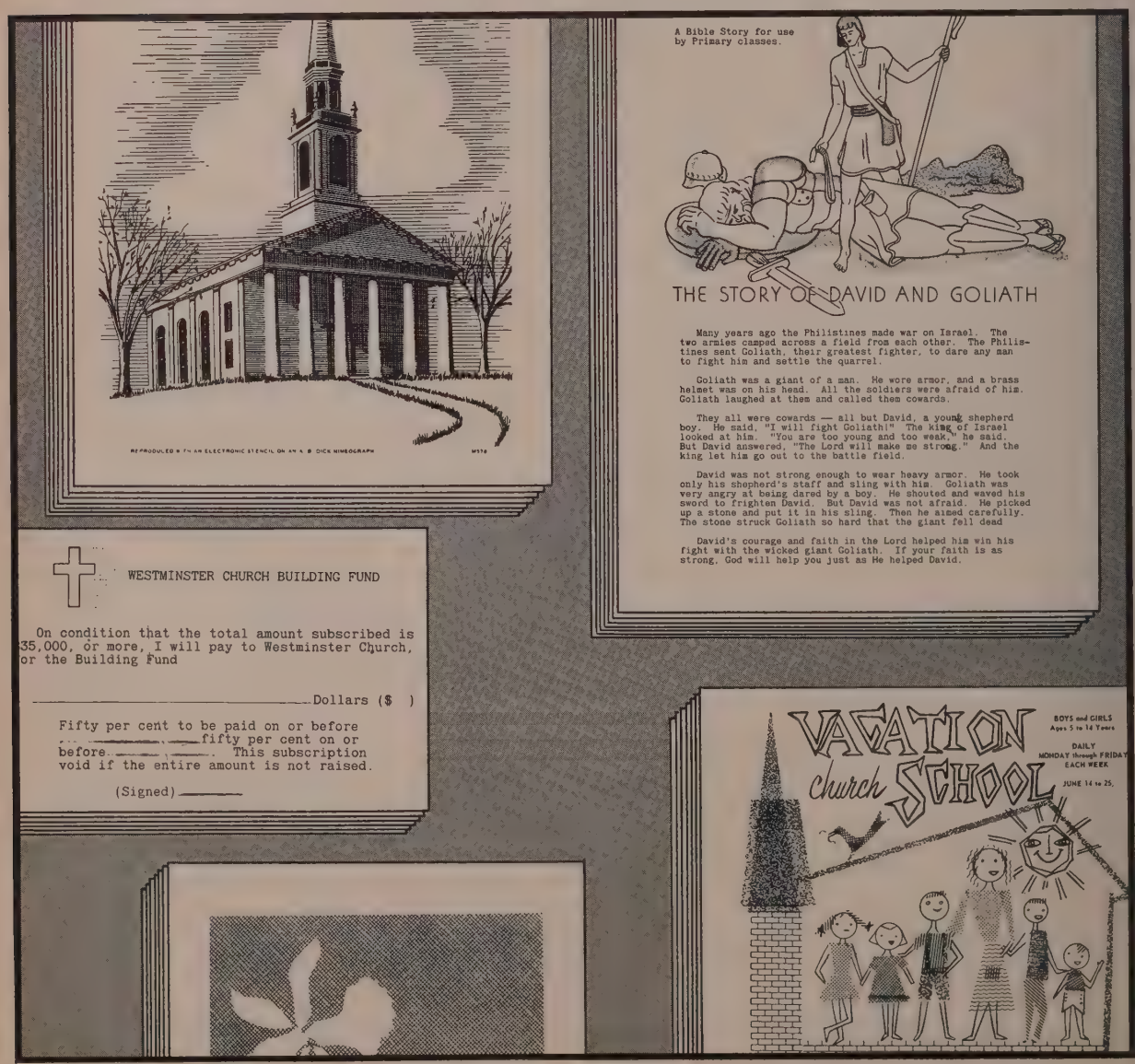
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Priming the Preacher's Pump

David A. MacLennan

The October selection of the Pulpit Book Club will be David A. MacLennan's new book, *Resources for Sermon Preparation. Church Management* readers will be interested to know that it is based on articles which originally appeared in this magazine. Westminster Press, Philadelphia, the publisher, states that David MacLennan is the first author on its lists to have had each of his six books chosen as a book club selection.

"Thou shalt not kill" is a commandment which might well be extended to the language! We who "make with words" frequently murder not only what was once called the king's English, but English "as she is spoke" in our western world. Therefore, this month as we move into another year's activity in our churches I remind you and myself that slovenliness in speech, whether it shows in the use of slang, ungrammatical and awkward construction of sentences or in frequent indulgence in technical, polysyllabic words, is inexcusable, unnecessary and unworthy of Christ's ambassadors. (Incidentally, this last sentence is an example of a pulpit style which needs surgery! Any sentence which wanders into paragraph length needs a few fractures.)

In an impatient, hectic generation speakers and writers show impatience with mastery of felicitous style. But the masters of the art of communication do not. When I was in England two years ago I bought an unpretentious looking book entitled, *The Complete Plain Words* by Sir Ernest Gowers. It contains salutary lessons for any preacher. As I recall, the publisher was the British Broadcasting Corporation. In any case your bookseller could obtain a copy. In his provocative but generally correct appraisal of our American mutilation of the English language in *The Saturday Evening Post,* July 13, 1957, another Englishman commends Gowers' manual. Lord Conesford exhorts us to use language that is clear, precise, vivid, brief. He does not prescribe slang that is redeemed from vulgarity or a dubious double meaning. He approves the use of such Americanisms as bamboozle, blurb, debunk, highbrow, killjoy—even stooge. Always concerning a new word we must ask—does it enrich the language and convey clear meaning?

He speaks of our tendency to enjoy appearing pretentiously illiterate. Example: "under-privileged" instead of the simple "poor". (Would we rewrite the Beatitudes?) We are urged not to use inferior new words instead of better old ones. Example: "motivate" instead of "move". Our English literary critic fears that any day now he may hear on a broadcast from America someone using the horrible word "motivationed"!

Consider such classics of speech as our Lord's prayer, the parable of the prodigal son, the Beatitudes in either the King James or Revised Standard versions. Recall Lincoln's matchless prose in the Gettysburg Address. Our best translations never use "mentality" for "mind", "proportion" or "percentage" for "part". But it is when consideration of ambiguous words and phrases is made that we preachers find our sense of guilt growing. Why do we use "breakdown" when we mean "analysis" or "classification"? When we say "overall" do we mean total, average, complete or overriding? Honestly, is not our tendency to make a verb out of a noun by adding "ise" to it ugly?—"Hospitalise", "canalise", "finalise" may be followed by "homeise" meaning to go home! We sincerely hope not in our time. Lord Conesford playfully offers the following jargon-version of Winston Churchill's famous declaration in World War II—"Give us the tools and we shall finish the job": "Donate to us the implements and we shall finalise the assignment."

Content is more important than the container. Agreed. But why offer the Lord that which costs us nothing? Why not work a little more on clothing the eternal truths entrusted to us in worthy speech? Avoid the unnecessary word, choose the familiar, prefer the concrete to the abstract. Above all, write and speak clearly, simply, vividly. These simple rules the masters of our art have repeatedly emphasized. We can speak the truth in love more persuasively if we follow them.

Sermon Seeds

Four Sundays in October include World Wide Communion Sunday, possible observance of Religious Education Week or Rally Day, and on the last Sunday, commemoration of Luther's signing of the theses on October 31, 1517—Reformation Sunday.

1. *Wanted—a New Imperialism.* Text —Revelation 11:15: "Then the seventh angel blew his trumpet, and there were loud voices in heaven, saying, 'The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever.'" Introduction—Imperialism is an ugly word in most circles today. Rightly so, for imperialism connotes domination by the strong of the weak. Not all imperialism has been malevolent; benevolent imperialism has been known. A highly cultured Negro graduate student at Yale once discussed imperialism and related questions with me. He is now active as an educator and Christian leader in the new British Commonwealth state of Ghana. "I am against all forms of imperialism," he said vehemently, "but if I had to take one kind

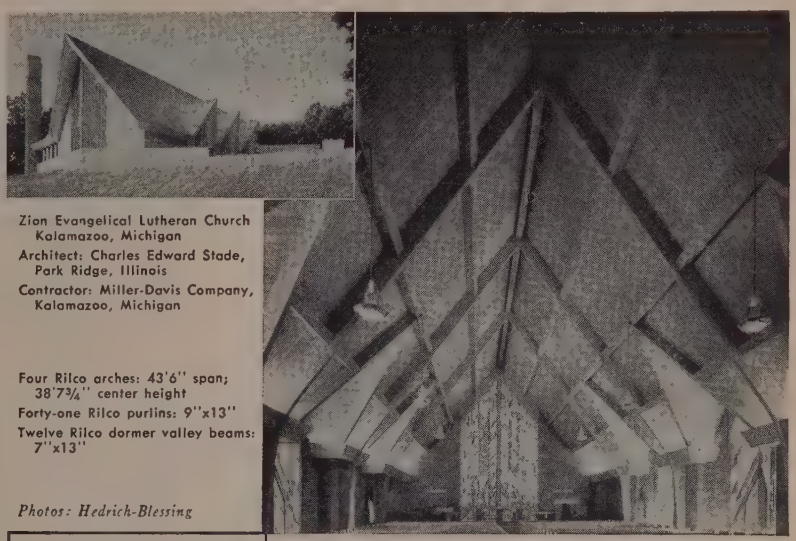
Dr. MacLennan, who regularly conducts this column for **Church Management**, is minister of the Brick Presbyterian Church, Rochester, New York and part time instructor in homiletics at Colgate-Rochester Divinity School.

of it, I would choose the British kind as it has been known in the last forty or fifty years." Yet there is an imperialism which makes not for subjugation of the weak, nor exploitation of any: it is Christ's imperialism. By imperialism here we mean what the New Testament means: world-wide dominion of Christ. The world's sovereignties must yield to the sovereignty of divine love. Revelation's writer declares that "the kingdom of the world has become the kingdom of our Lord and of his Christ." It has taken place. The initial invasion has been successfully completed. Much remains to be won. Why should anyone desire even the most beneficent kind of spiritual and moral imperialism? Here I owe the "body" of the sermon to one of the famous preachers of the 19th century, Dr. Joseph Parker of City Temple, London. In a series of *Studies in Texts,* volume vi, page 194 f. (published at least 50 years ago by Funk and Wagnalls Co.,) I found notes on the theme "A Blessing to All Nations." Parker's scripture was from Genesis 18:17-21 and Galatians 3:7-14. Here is a characteristic sample of the "lion of noncomformity": "Jesus Christ never contemplated less than universal empire. It was not enough for him to reign over one country, he must have dominion from sea to sea, and from the rivers unto the ends of the earth." Like many old preachers he found Abraham and Jacob, and in messianic references (eg. he chose Psalm 72:5 as illustration) prophecies which could only be fulfilled in Christ. Rightly Parker took seriously Luke 1:33 which in our RSV reads, "and he will reign over the house of Jacob for ever; and of his kingdom there will be no end."

Why shall Christ have universal dominion? This is the reason: "For he shall deliver the needy when he crieth; the poor also, and him that hath no helper." (Psalm 72) "Here is nothing of mere pomp or spectacular impulsiveness," wrote the English preacher. "Here is a spirit of care, solicitude, love, and benevolence." No violence, no coercion save that of mercy and love.

You may take the suggestions of the expositor, adapting, and illustrating from contemporary events or experiences of your own. Why a new imperialism? (1) All nations need Christ. "All we like sheep have gone astray" is still accurate description of mankind's plight. Universal disease requires the universal remedy. Such universal remedy has been given us in what God wrought in Christ "for us men and our salvation." (2) Every human being needs Christ's remedy, the Gospel, and the Gospel must be adapted to every human being. Intellectuals can only speak meaningfully to intellectuals. One class speaks most helpfully to members of a similar ethnic or cultural group. But Christ speaks to every man's need. "Deep calls unto deep". Christ's radical diagnosis of our plight and his deep therapy are "specifics" everywhere. (3) Christ and his truth are the great uniting power which brings nations into harmony and mutual trust. "We shall never be one in politics, but we may be one in Christian sympathy. We shall never be one in any other identical sense . . . but we can be thoroughly and vitally one in moral purity and moral enthusiasm." What are the alternatives? (4) If Christ's empire must be universal, then we must be his agents, his transmitters, his ambassadors. More of us can make personal witness to his lordship and adequacy in our daily work, our everyday relationships, through our intercessions and through sacrificial support through our money of the Christian world mission. Results already attained indicate that only Christian imperialism, the reign of Christ who is holy, righteous love, can unite a divided world in the service of God's peace, justice and fraternity. For excellent relevant illustrative material see the booklet by my distinguished predecessor in Brick Church, Rochester, and at Colgate Rochester Divinity School, Dr. Justin Wroe Nixon, *Man's New Hope: a religious approach to foreign aid,* The Church Peace Union, 170 East 64th St., New York 21, N. Y. 50 cents a copy.

II. *"You Can't Get These Pocket-Size".* Alternative titles could be "Is Everything Getting Smaller," or "Greater than Ever", or "God's Greatness." Text—1 John 3:19 —". . . for God is greater than our hearts, and he knows everything." Intro-



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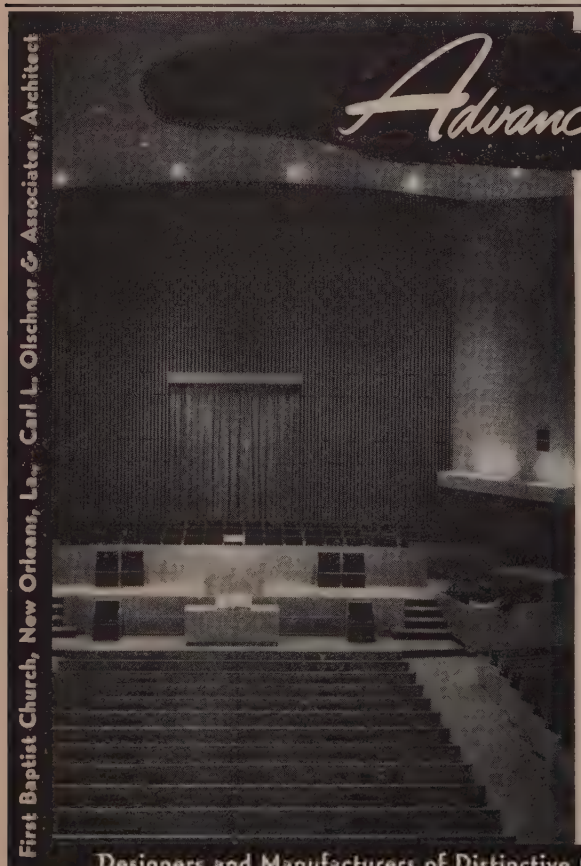
duction—In the July 1957 number of *Changing Times, the Kiplinger Magazine,* this appeared: "Everything's getting smaller—at least in the wonder-world of electronics. Recent discoveries make possible palm-size TV cameras, wireless hearing aids the size of a nickel and electronic computers not much bigger than a shoebox (some now require a whole room) . . . Batteries are also getting smaller. A nuclear powered battery of miniscule size is said to be good for five years . . ." Everything's getting smaller? Not in the field of the Spirit! Here are certain realities and conditions which are not dwindling: (1) The human soul is not shrivelling when it responds to the divine power which made it. Incredible are the emotions, the fears and hopes, the dreams, the aspirations, the grudges and hatreds and guilt the human heart can hold. John speaks in the passage selected of our own hearts condemning us. Our hearts do convict us. As an old gospel hymn puts it grimly, "Vile and full of sin I am." Cries St. Augustine, "liberate me from that bad man . . . myself!" But God is greater than our hearts, and he has made each of us a living soul, capable of growth unlimited. See Edna St. Vincent Millay's poem, with the famous line "the soul can split the sky in two and let the face of God shine through." (2) Human needs we may help God meet are greater than ever. Western democracies may have solved the once mountainous problem of production of sufficient goods. But distribution on an equitable basis has not been achieved. See Dr. Nixon's booklet mentioned above *Man's New Hope.* Was it Dr. Frank Labbach who estimated that a billion human beings go to bed every night hungry? What of the need of modern medical help, of industrialism's economic aid? What of man's desperate need of divine forgiveness, acceptance, power to live at his best? "God knows all things", He knows that we have need of bread and clothing, shelter, and significance and love, all that is meant by salvation. Therefore one tremendous reality which is not growing smaller is (3) God's love. For many the fact of God's greatness and knowledge of all things may create fear, even terror. But to one who has seen God in Christ, in his cross and resurrection and continued ministry by the Holy Spirit through the church, this is a word of indescribable and abiding comfort. A heart overflowing with a sense of sin and guilt finds balm, solace, cleansing: "God is greater than our heart and knoweth all things," and God is love. He knows our frame, our essential being, and he pities us in our weakness. He knows as Paul's phrase has it that evil is present with us. He is greater. Greater than what? Greater than our heart, in love, in understanding, in tenderness, "Let him return unto the Lord," wrote Isaiah, "and he will have mercy upon him, and to our God and he will abundantly pardon." Did not the son of God's love say to the woman rejected by the self-righteous, "Neither do I condemn thee—go and sin no more." As Christ was then, God is eternally.

Conclusion: Some things are getting smaller—the time it takes to travel between two distant points; many gadgets in the field of electronics as in other fields. But not man's need, not the human soul's capacity for the highest, not the great and gracious God with whom we have to do.

There's a wideness of God's mercy,
Like the wideness of the sea;
There's a kindness in his justice
Which is more than liberty.
For the love of God is broader
Than the measure of man's mind.
And the heart of the eternal
Is most wonderfully kind.
(F. W. Faber)

III. *How Can You Tell?* More accurate would be the title "How Can You Tell a Christian When You See One?" "The Marked Man", or "Stigmata", are other possibilities. Text—Galatians 6:17—"Henceforth let no man trouble me; for I bear on my body the marks of Jesus." Introduction: you read in the daily newspaper or hear on a television newscast that a person has been found wandering in the city who does not know who he is. Examination shows certain marks which the victim of amnesia carries. A tattooed de-



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sign on an arm, or a birthmark, or the scar of an old injury. Can anyone reading the description or hearing of these marks give a clue as to his identity? How do you recognize a Christian? Is he the person who can recite the Apostles' or some other creed? Show membership certificate in a church? Is it the person who refrains from certain common practices which in excess most persons would agree are harmful? Is it the citizen who keeps the ten commandments? But if you do not know the individual intimately how can you be sure? Too easily we unchurch persons who do not conform to our idea or our denomination's idea of what a genuine Christian should be. The Apostle Paul was troubled by those in the early church who doubted his right to be a Christian leader. But Paul knew he could prove his claim. "Henceforth let no man trouble me" he writes. I have credentials in my body, in my personality, which an observant person can see are genuine and validate my claim to be Christ's man.

(1) What are these credentials? these "marks?" The word translated "marks" in Greek is "stigmata", from which the word "stigma" is derived. This word carries shame with it, for primarily it is alleged to have meant a spot or mark, cut or branded on a slave's body. Paul repeatedly spoke of himself as a bondservant or slave of the Lord Jesus. When others denied that he was, he pointed to his "marks." Proudly he declared that he bore the brand of the Lord. These were scars, wounds he had endured for Jesus' sake and in Christ's service. When he wrote this Galatian letter he would seem to those who knew him prematurely old and battered. You could see evidence of beatings and stonings. This is doubtless the primary reference to the stigmata, the marks.

(2) But the true marks of Christ in any follower are inward and spiritual. Mystics and ascetics in Christ's service, like St. Francis of Assisi, have meditated so long and intensively upon the wounds of Christ that they seem to have reproduced the five wound points which marked our Lord after his trial and death. But Paul himself who carried a sufficient quota of physical marks said that the real proof of discipleship is another kind: "If any man hath not the spirit of Christ he is none of his." The identity of the followers with the master must be identity of spirit and purpose.

(3) As others before us have discerned, one of the marks of Jesus is unfaltering and even enthusiastic obedience to God's will. This was the way the Master went, shall not his servant tread it still? Said Charles Kingsley, soldier of Christ's kingdom, "My soul, my body, my intellect, my love—I dedicate you all to God."

(4) Another mark of Jesus we must reproduce is ardent concern to win individuals to Christ and his church. How better do we show his love and ours for

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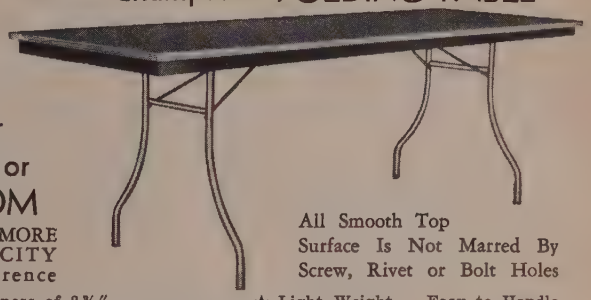

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him and them? "I will most gladly spend and be spent to the uttermost for your souls," says the same apostle. See F. W. H. Meyers' stirring poem entitled "St. Paul" (*Masterpieces of Religious Verse* by James Dalton Morrison contains most of it) to get the lines, "O to save all . . ." etc.

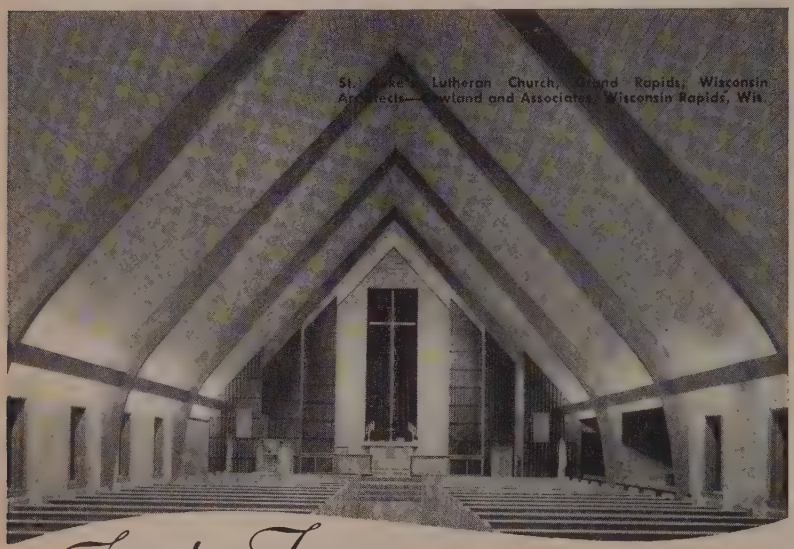
(5) Self-sacrifice is an unmistakable mark of Christ in the disciple. The cross stands for Christ's sacrifice of himself that we might enter into forgiveness, peace, joy, victory. It stands also for our sacrifice of our own selves for his sake and the sake of others. "He pleased not himself." Neither must we. Recall the old evangelistic song, "Must Jesus bear the cross alone?" Translate the truth into relevant, modern terms. "If any man would come after me let him take up his cross, deny himself daily, and follow me."

Conclusion may well be the question of the ancient hymn "Hath he marks to lead me to him, if he be my guide?" We can answer, yes, certain infallible marks: "in his feet and hands are wound-prints, and his side." Have we marks that will show we belong to him, are signed with his cross? Life always leaves a mark. So does life with Christ, life "in Christ". Do we have unfaltering obedience to God's will as we may be shown it by his Holy Spirit? Do we love one another as he loved us? Are we eager to give up our selves for others in his spirit? If any person has these marks you and the man outside and the angels looking on can tell: such a person is Christ's.

- - - - -

IV. For Reformation Sunday, I like the idea of reviewing the basic convictions of Protestant Christianity. This can be done in several ways. One way is to preach on how Protestant Christianity, or the Reformation can live. A title could be, *Protestant Certainties.* Better might be the title, *Things Most Surely Believed Among Us."* (Luke 1:4) I owe to the distinguished Scottish scholar and preacher, Dr. A. M. Hunter of Aberdeen the idea which he in turn gleaned from a letter to the late Sir William Robertson Nicoll, one time editor of the *British Weekly.* Author of this letter was the famous theologian, the late Dr. James Denney. Denney wrote the editor, "I do not believe that the Christian religion—let along the church—can live, unless we can be sure of (1) a real being of God in Christ; (2) the stoning Death; and (3) the exaltation of Christ." Remember that Denney was no obscurantist, crack-pot "hot Gospeller" but a most learned man, who welcomed the proved findings of science, and knew his way around the world of what might be called humanist scholarship. Now, wrote Professor Hunter in his sermon (*New Voices in the Scottish Pulpit,* edited by Alexander Gemmell, James Clarke & Co., Ltd., London E. C. 4; 1947) "it will not be easy to think of a better summary of what might be called the fundamentals of the Christian faith." We may add, nor a better statement of the basic New Testament faith (kerygma) which the Reformers sought to recover and have proclaimed with all power.

As was the case with our Scottish teacher, Denney's three basic tenets of the faith provide the structure of the sermon. Take these three for your main positions, since giving credit to Dr. Denney is all you need to do. Make the treatment your own. (1) "A real being of God in Christ." (2 Cor. 5:19) Can Christianity, let alone the reformed branch of it, endure without this good news that in Christ "God has visited and redeemed his people"? Do we believe that God acted uniquely in Christ to disclose himself and impart his power for man? (2) "God . . . gave him up for us all." (Romans 8:32). This is "the atoning death." Here reverence requires us not dogmatically to insist on our favorite theory. "We may not know, we cannot tell" not only "the pains he had to bear" but all the answers to "Why did Christ need to die for us?" But the cross of Calvary, not the Sermon on the Mount, is the first, foremost, and central theme of the New Testament. Somehow he who had no sin was "made to be sin for us" that we might be made the righteousness of God in him." Somehow he did for us what we needed desperately to have done and which we could not do for ourselves. "There was no other good enough to pay the price of sin." As a result we are ac-



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cepted, which is what the Pauline doctrine and the reformers' meant when they preached constantly the truth of justification by faith in Christ. (3) Philippians 2:9—"God highly exalted him." This is the exaltation of our Lord. He is reigning *now*. He is at the place of supreme authority and power now. We are not antiquarians in our religion nor interested chiefly in ancient history. He is present "where two or three are met together" in his name. He is here where we turn to him in adoring love. He is wherever human souls suffer injustice of any kind. Mysteriously he is present in the Lord's Supper, whatever our theory of the real presence or lack of it. And "he must reign," in and through and over every national government, every United Nations organization, as in every other province of the kingdom which is his and "of which there shall be no end."

* * *

Parson's Book-of-the-month

Certain books are to be given the seagull treatment: skimmed over lightly and fast. Others demand the smorgasbord approach: take a little here, a little there. A few may be classified as equipment for mental gymnastics—mind-stretchers and thought-stimulators. Professor John A. Hutchison's *The Two Cities* (Doubleday & Company, Garden City, New York. 1957. pp. 190. $3.50) is in the last category. If he has a text it is from the contemporary prophet Reinhold Niebuhr, "Man is good enough to make democracy possible, and bad enough to make it necessary." Dr. Hutchison heads Columbia University's Department of Religion. He writes with clarity and considerable precision concerning questions about which he has done profound thinking. If you or your parishioners want working answers to such questions as,—Can religion and politics mix? Should the state support public schools if the latter are controlled by a church? Can Christian love really operate in the mixed up world of business and industry? Since it looks as if we cannot believe naively in social progress can we view the future with hope?—then this book will furnish much trustworthy material. Dr. Hutchison is firmly convinced that the Biblical faith and Christian loyalty are the only sure foundations of democracy. He is an ardent champion of "liberal Democracy," believing that this type of society and government alone takes into account man's deep, inveterate egotism while it provides the framework for a commonwealth of free men. Men and women who will not be content with easy speeches that comfort lazy minds, nor with superficial discussion of such problems as dictatorships, political corruption, war and peace in the h-bomb era, a Christian's loyalty, etc. will find this book clarifying. Within its pages also may be read sound directions for pilgrimage toward the City of God in the midst of the City of Man.

Notable Quotes

Meanwhile his intellectual distress had become greater than ever, as his uncertainties extended to more fundamental issues. . . . He was fond of testifying afterwards to the great help he received in this matter from that greatest of nineteenth-century preachers, who several generations before had passed through so similar an experience, Robertson of Brighton, and especially from his sermon on 'Obedience the Organ of Spiritual Knowledge'; with its teaching that: 'There are hours, and they come to us all at some period of life or other, when the hand of Mystery seems to be heavy on the soul. . . . Well, in such moments you doubt all —whether Christianity be true: whether Christ was man of God or a beautiful fable. You ask bitterly, like Pontius Pilate, What is truth? In such an hour what remains? I reply, Obedience. Leave those thoughts for the present. Act—be merciful and gentle—honest: force yourself to abound in little services: try to do good to others: be true to the Duty that you know. *That* must be right, whatever else is uncertain. And by all the laws of the human heart, by the word of God, you shall not be left in doubt. Do that much of the will of God which is plain to you, and "you shall know of the doctrine, whether it be of God."'

—John Baillie in biographical essay on his brother, *The Theology of the Sacraments* and other papers by Donald M.

portrait of a circuit rider . . .

He was called a circuit rider—a pioneer preacher of America. Familiarly recognized by his black habit, Bible and horse, his pulpit was a saddle. Assigned to a circuit, his church was the frontier itself. Risks ran high; provisions for individual security were unheard of. Compensation, if any, was meager—often in the form of molasses, corn or potatoes.

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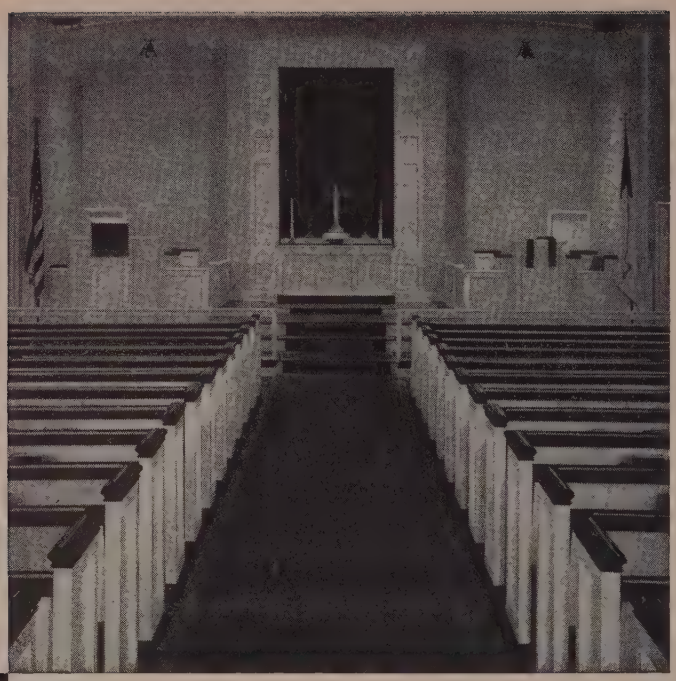

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Baillie. Charles Scribner's Sons, New York, 1956. pp. 20, 21.

* * *

A close look at American culture shows a veritable pantheon of idols. For example, William James once trenchantly remarked that most Americans worship the "bitch-goddess, Success." It is an essential part of the Biblical viewpoint that man can have in a peril of idolatry, no final or total allegiances short of God. Thus to be committed ultimately or absolutely to God means to stand loose to all other commitments. It means to hold them "under God" —that is to say, under criticism and judgment. In this way, the allegiance of men to God has been a fruitful source of freedom. Many men over the centuries in the West have staked their lives on the Biblical saying, "We must obey God rather than man."—John A. Hutchison, *The Two Cities* (A Study of God and Human Politics). Doubleday & Company, Inc. 1957. $3.50. pp. 186, 187.

* * *

People hasten to judge in order not to be judged themselves. What do you expect? The idea that comes most naturally to man, as if from his very nature, is the idea of his innocence. From this point of view, we are all like that little Frenchman at Buchenwald who insisted on registering a complaint with the clerk, himself a prisoner, who was recording his arrival. A complaint? The clerk and his comrades laughed: "Useless, old man, you don't lodge a complaint here." "But you see, sir," said the little Frenchman, "My case is exceptional. I am innocent!" We are all exceptional cases. We all want to appeal against something! Each of us insists on being innocent at all cost, even if he has to accuse the whole human race and heaven itself. —Albert Camus, *The Fall.* pp. 80, 81. Alfred A. Knopf, Inc. New York, 1957. $3.00.

* * *

Sometimes the question is asked (by people who are more 'evangelical' than 'sacramentalist'): Are we saved by faith or by sacraments? Surely that is a false antithesis and alternative. The truth is that we are saved by neither, but by God. But he saves us through faith, and therefore partly through sacraments, which he uses to awaken and to strengthen our faith. Thus the sacrament of the Lord's Supper is indeed a means of grace, an instrument of salvation. —Donald M. Baillie, *The Theology of the Sacraments,* pp. 101, 102.

Jest For The Parson

Credited to Dr. Robert James McCracken, of the Riverside Church, is this tale useful after a "sweet" introduction of yourself: A small boy leaned over a barrel of molasses. He leaned too far. As he disappeared he was heard exclaiming: "Oh Lord, make my tongue adequate to this occasion!"

Audio-Visual

For many years Church Management *gave full coverage to the Audio-Visual field. Recently, due to space problems, we had to reduce the amount of material which we could supply in this field. But we have come to feel that audio-visual education is of such importance that we should give it more than passing notice. Therefore we expect to review periodically new films and filmstrips, in much the same fashion as we have reviewed new books. The producers have agreed to supply us, and we in turn will pass on to you an objective analysis of the films we receive. We trust that this service will prove helpful.*
The Editors.

THE LIVING BIBLE, **Concordia Films, 29 Filmstrips, $5.00 each, $135.75 for the complete set. (A portion of these have recordings which accompany them. The balance of recordings will be ready this fall).**

Concordia Films has produced a beautifully photographed series of filmstrips in full color based on "The Living Bible" series of motion picture films produced by Family Films. The episodes are all from the gospels, and deal with the Life of John, Jesus' Formative Years, Jesus Earthly Ministry, The Miracles of Jesus, The Glorification of Jesus, The Passion Story, together with three seasonal films, He is Risen, O Holy Night, and Immanuel. The series dealing with the Passion Story is accompanied by recorded narrative; the publisher expects to offer the recorded narrative for the balance in the fall. An easy to read pamphlet with the narrative and suggestions for projection accompanies each series.

The story is presented in straightforward fashion, with no attempt to interpret the meaning. Generally speaking, the background and costuming is reasonably accurate. The filmstrips accomplish what they set out to do, which is to present the story of Jesus as recorded in the gospels in simple, literal and unvarnished style, with perhaps more emphasis on the miraculous than some might desire.

D.F.S.

THE STORY OF JESUS, **Part I, Cathedral Films, 6 Filmstrips.**

Cathedral Films is currently engaged in producing a complete series on the life of Jesus. Part I includes The Annunciation, The Nativity, The Presentation in the Temple, The Story of the Wise Men, The Boyhood of Jesus, The Baptism and Temptation. This represents one-fourth of the total effort. Included with each film strip is a long-playing record, one side for general use, the other for use with children. An excellent Teachers' Study Guide and Manual will aid an intelligent use of the strips.

The films are well done, as we have come to expect from this producer, and will be useful as a dramatic presentation of the life of Jesus.

D.F.S.

REASON FOR BEING, **produced by the Department of Stewardship and Promotion of the Presbyterian Church, U.S.A., in conjunction with the Department of Stewardship and Benevolences of the National Council of Churches, 78 frames, $12.50.**

This is an excellent filmstrip on the interpretive side. Its purpose is to foster a sense of our debt to God for all that we have and are, and, by and large, it succeeds well. It is a sensitive story in Christian stewardship.

One of the most effective things about the film is the judicious and advanced use of modern choral music on the accompanying record for the heightening of effect. Most filmstrips use traditional hymns and musical effects. This one is refreshingly different.

Though produced by Presbyterians, the filmstrip is in no sense limited to a denomination in its appeal.

D.F.S.

A TIP OR A TALENT, **produced by the Department of Stewardship and Promotion of the Presbyterian Church, U.S.A., in conjunction with the Department of Stewardship and Benevolences of the National Council of Churches, $8.00.**

A filmstrip narrated by a teenager for a teenager should certainly be effective in getting through the "crust". This one is done with humor and candor, and should effectively arouse an interest in stewardship among our younger people.

D.F.S.

EDUCATORS GUIDE TO FREE SLIDEFILMS, **Ninth Annual Edition, Educators Progress Service, Randolph, Wisconsin, $5.00.**

EDUCATORS GUIDE TO FREE FILMS, **Seventeenth Annual Edition, Educators Progress Service, Randolph, Wisconsin, $7.00.**

These volumes are an invaluable aid to any full-fledged audio-visual program. Literally thousands of films and filmstrips are listed, together with their source. As most of you know, industry, social service agencies, philanthropic socieities and foundations, and hosts of others provide educational films which are free for the asking, or at most, for the mailing charges —on a range of subjects that is truly astounding. These volumes will both suggest films which might be used to round out a program, and also as source books for subjects already in hand. They will prevent much fumbling. Missing, of course, of necessity, are the vast majority of religious films for which rental must be paid, or which must be purchased.

A caution. There is always a temptation to substitute something free for something which costs. These films can reinforce but they cannot carry the weight of a good A-V program in the local church.

D.F.S.

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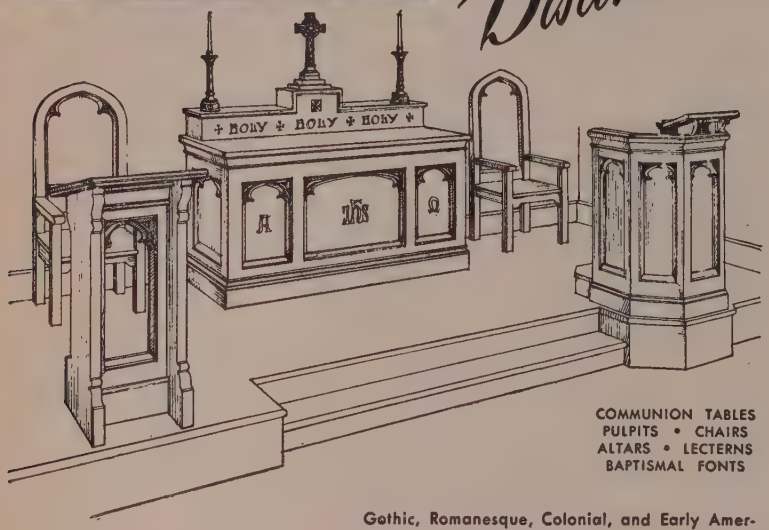

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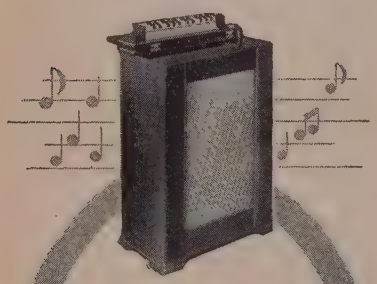

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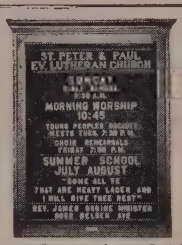

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INVOCATION:

Almighty God, Thou who hast fashioned man in a way that allows him to experience love and devotion, we assemble ourselves now with the knowledge that we are in Thy sight. We come to give honor and to demonstrate admiration for two of Thy children who have portrayed before our very eyes the rich values of constant love and undying devotion in the bond of marriage. Our hearts are filled with great joy, not with the expectation of what youth might have before them in marriage, but for what these aged have so clearly and notably achieved. Let, we pray, their example become a source of inspiration to all who are married, or who anticipate marriage. Help us to see even beyond what is to men a record of longevity and to see instead the worthy sharing of lives so that contentment and happiness has afforded health for these many years. Be pleased, we pray, to use even this occasion to acquaint our minds with Thy will and our hearts with Thy love. Amen.

ADDRESS:

In the very beginning God created the heavens and the earth, the waters of the sea, the night and the day. It was by his hand that every living thing was fashioned. And, finally, in his own image, he created man and breathed into him the quality of life. God saw that it was not good for man to be alone, so he created both male and female, and ordained that they should be endowed with the ability to experience affection and practice devotion.

God saw that what he had made was good. He gave man freedom and gave him the earth for his home and in the mysterious process of birth, ordained that there should be an equal number of males and females. He even planted in the heart and mind of man the awareness that a male and a female should be wedded together in a sacred bond all the days of earthly life. Thus home and marriage were forecast in the very acts of creation.

For the purpose of revealing his good nature and exemplifying to man what life was meant to be and to become, God sent his own son into the world that all who would believe in him might have abundant and eternal life The son of God blessed the practice of

[5]As used in the First Christian Church, Stockton, California. Arranged by Marvin E. Smith, minister.

Wedding Ceremony*

Marvin E. Smith

marriage. He graced a marriage in Cana with his own presence. He exalted the ties of the family by saying that all who tried to do his will would discover that they were as brothers and sisters to each other. He likened all the followers and believers of the way as a family of children. He taught man to think of himself as a child of God. He indicated that man ought to love. Man ought to love even as he had loved his followers—with a love so supreme that it stopped at nothing short of death. One of the very last words of our Lord from the cross was a word to his earthly family—a word to indicate his deep love for his mother. No one can speak of marriage in higher terms than did our Lord. He said: "Male and female created He them: therefore shall a man leave his father and mother and shall cleave to his wife and the two shall become one flesh." In higher terms than this no one can speak of marriage. In the losing of life for the other, a man and woman could thus enter into a higher life. It was only in the full surrender to each other that they could find the higher life. No man can measure the social impact of this exalted view of marriage by Jesus of Nazareth upon the ages of mankind. Suffice to say that outside of this Christian context, marriage is often little more than a temporal, physical, practical means of earthly living.

So we come together now, not to institute a marriage but to honor a marriage—not to join a man and a woman together, but to dramatize the worth that can come to those who do keep sacred the promise made before God. We come to dramatize that those who are loving and faithful, in plenty and in want, in joy and in sorrow, in sickness and in health, so long as they live on this earth, may have blessings and rewards without measure.

EXCHANGE OF PROMISES:

....., hold again the hand of your faithful wife, as you did seventy five years ago. Let it be to you, and to all who witness it, the sign of your heart's desire to remain faithfully at her side, to love her, and to share your continuing life with her.

....., look again into the eyes of your husband as you have a thousand times through these past seventy five years. Let him see in your eyes the light of the love and the devotion that you hold for him. Let him see the message in your face that you will continue to share life with him and that you will continue to love him.

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the tie that bound your life with your wife. Place this symbol of the endless tie tenderly upon her hand again.

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DECLARATION:

By the office that is mine as a minister of the gospel of Jesus Christ, I can here and now declare that ..... and ..... have notably and honorably exemplified the plan of God for married life for seventy five years. I declared that they are husband and wife in the way that God intended, and that their commendable example should afford all of us an increasing desire to make our marriage holy and acceptable in the eyes of God.

I declare with the Apostle Paul that "love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice in wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things. Love never ends. So faith, hope, love abide, these three, but the greatest of these is love."

PRAYER OF BLESSING:

Most merciful and gracious Father, bestow upon these thy good servants the seal of thine approval and Thy Fatherly benediction. Grant them to continue to fulfill richly the vow of marriage so established in their youth and so faithfully upheld through the years. Guide them in the way of Thy peace, and enrich them with thy blessings and presence. Let thy favors continue to be upon them in the forms of good health and happy hearts. Cause us, who now rejoice with them, to take seriously the way that we spend our lives that they too might be exemplary in the eyes of men and in thy sight. Through him who offered us richly of himself may we find our true selves and our true life with men and with thee. Amen.

THE LORD'S PRAYER

BENEDICTION:

The Lord bless you and keep you.
The Lord make His face to shine upon you, and be gracious to you.
The Lord lift up His countenance upon you, and give you peace. Amen.

There be many things to know which doth little or nothing profit the soul: And he is very unwise who minds other things more than those that tend to his salvation.

Thomas a Kempis

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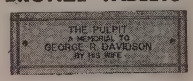

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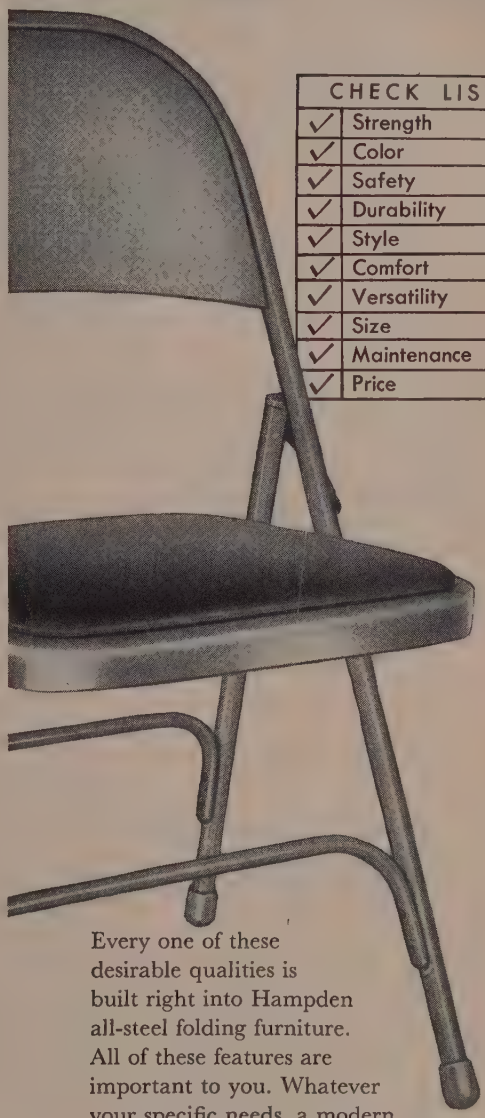

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A new storage truck that doubles as a coat rack has been introduced by the American Seating Company. When loaded it stores 72 folding chairs. Unloaded it serves as a mobile coat and hat rack. It is 72 1/4" high, 30" wide, 60" long.

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A new liquid chemical called "Treet Creet" has been introduced by the Magee Chemical Company for the curing of new concrete floors and the sealing and maintenance of old floors. It is said to penetrate the concrete to a depth of one-eighth inch, depending upon porosity. It eliminates the need for wetting down during curing and dries in six to eight hours.

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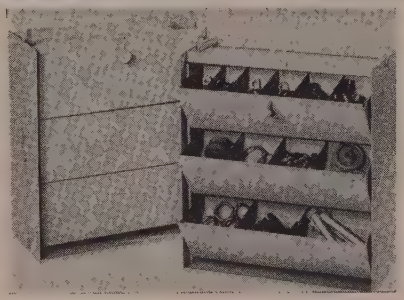

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A new portable storage cabinet for nails, screws, bolts and other small parts is being introduced by Arcline Products Company. Containing 13 varied size compartments the new cabinet operates on a louvred principle, allowing all trays to be conveniently opened at once. A fold away handle provides easy portability.

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WET-DRY VACUUM

The Advance Floor Machine Company has announced the introduction of a new wet-dry vacuum cleaner, called the "Kangaroo" because of the tool storage compartment in the front of the machine. Power is supplied by a 3/4 h.p. bypass moisture proof motor. Attachments are available for either wet or dry cleaning. The machine comes in two sizes, five or eight gallon recoverable capacity.

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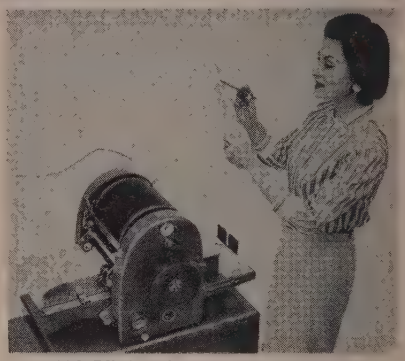

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A new mimeograph, model 438, introduced by the A. B. Dick Company features a new paper feed which is said to guarantee perfect feeding of a full ream of unevenly cut or stacked papers, down to the last sheet. The new line also includes electric model 418 and hand operated models 433 and 416.

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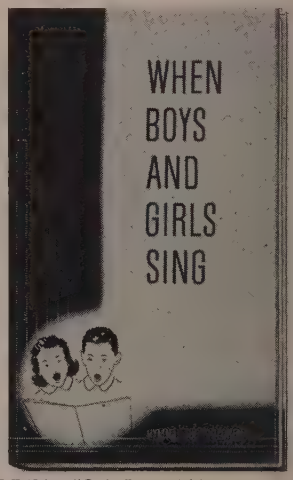

CHILDREN'S HYMNAL

The Warner Press has announced a new hymnal for children *When Boys and Girls Sing*. Containing 170 songs it is divided into five sections—We Worship God, We Sing about Jesus, We Would Follow Jesus, We Thank God for the Bible, and We Love Our Church. It contains topical, choir and alphabetical indices.

Circle No. 9576 on card insert

Should Your Church Buy a Bus?

George F. Cain

Should your church buy a bus? Many will readily answer this question in the affirmative, regardless of the church, its location, or its circumstances. But experience has taught others that a negative answer is wisdom in many, if not the majority of cases.

One of the first things we should consider in determining whether your church should buy a bus, is the expense involved in owning and operating such a piece of equipment. Can your church afford it?

A new bus will cost from five to six thousand and up. Remember I said up, for you do not buy much of a bus for six thousand today. The fuel bill is a minor part of the operating expense. One bus tire will cost more than a full set of tires for your car, and it takes at least six, not four of them, to reshoe a passenger bus. Repairs, motor work and parts are several times more expensive than those for a car. Storage when not in use presents not only a problem, but, anyway you figure it, an expense. In addition to the above, you will have license, taxes, insurance and a driver.

There will be many who will say, "This fellow is a pessimistic, unprogressive old fogy, devoid of ingenuity. Why buy a new bus for eight to ten thousand dollars, when you can buy a used one for two thousand?" Permit me to answer this question by asking another. Would a transit company, or some one in the transportation business, sell you a bus for two thousand, and buy another for ten if they did not think it a wise business venture? There are enough problems with a church bus, do not buy more. A new bus will give the best and most economical transportation nine times out of ten.

Another point in favor of a new bus against an old one, aside from the cost per mile transportation, is that it will be more dependable. This is very important if you have a regular pick up route for Sunday school. If you are tardy more than a few minutes, you might as well not go, for the children will not be waiting. Miss one Sunday and one fourth to one half of them will not show up the next. Miss two Sundays close together, and it will be necessary to re-establish your route, by contacting each home with a good explanation why the bus did not show up the previous Sunday, and concrete assurance that it will not happen again. If you think because your church is providing free transportation, the riders and their parents will be eternally grateful, you are sure to meet with disappointment. After a very short time they will take the service for granted, expect it, and complain if the service is not all they think it should be. This has been the testimony of many pastors.

Should your church buy a bus? Not unless the results and fruits from such expense and effort will justify it.

To buy a bus and only use it once or twice a month to take a group to camp, on a picnic, an occasional trip or meeting, is poor stewardship of the Lord's money, when less expensive transportation is available.

Should your church buy a bus? Not if you can hire or lease one for less money than you can own one. In many of our metropolitan areas a bus can be hired or leased, to make a certain route each Sunday morning, for half as much as it would cost a church to own and operate a bus over the same route. This relieves the church to own and operate a bus over the same route. This relieves the church of many of the headaches of owning and operating a bus, such as, drivers, breakdowns, being on time, insurance and etc. If your church is located in a rural community, a bus can usually be hired very reasonably from some one who owns a school bus.

Mr. Cain is pastor of the Sherwood Baptist Church, Phoenix, Arizona, and a member of the Board of Directors of the Conservative Baptist Association of America. His experience in starting new churches is extensive.

How can a transportation company or the owner of a school bus hire out a vehicle for less money than a church can own and operate one? The answer to this question is not difficult. The transportation company has many buses that are idle on Sunday, and of course this is true with all school buses. License, taxes, insurance, investment and depreciation are the same whether the bus runs seven days a week, six days or one day.

Should your church buy a bus when it already has one? Not unless you are utilizing the one you have to the fullest. Many churches could transport twice as many children in the same amount of time, without an additional conveyance. Waiting on the children consumes more time than transporting them. Why can't they be ready to go on time? Because the majority of the children in the average community that ride a church bus to Sunday school get no encouragement or help from their parents. They get their own breakfast, if they have any, and get themselves ready for Sunday school all on their own, and when they leave home their parents are still in bed. Scolding the children will not help and the parents are not interested. What can be done about it? A church in southern California found this plan very successful. A man went ahead of the bus about 5 to 10 minutes, telling the children the bus was coming, and to get to the street corner or pickup station. Twice as many children were picked up in the allotted time. An adult must ride the bus to keep order, so you would need the extra man assigned to the "Paul Revere task," if you used an additional bus.

Should your church buy a bus? Yes, if you cannot hire or lease one, if your church can afford it, and the need and opportunity will justify it.

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If you are eager for greater prayer power in your church, here is a practical experiment that may be helpful to you. Even if the prayer life of your church is strong, this simple but effective plan might add to your strength.

Our church was located in New York City's borough of the Bronx. Protestants are a small minority of the total population of that borough. At the same time, many of our people had long and tiring subway rides in packed trains to and from work. This lengthened their working day and added greatly to the problem of fatigue. It was, therefore, more difficult to build up a strong and well attended service of prayer during a week day evening.

You see at once our greater need for a strong foundation of prayer to under-gird our work. After much study, discussion and prayer, we were led to suggest this plan to our people. We set Saturday night at nine o'clock as a prayer covenant hour. One by one, then, we approached our church family, to invite them to share in this new prayer venture. We asked them to take time to pray at that hour, regardless of whether they were at home, at work, outdoors or indoors.

We chose nine o'clock on Saturday night because it would focus prayer upon preparation for the Sunday morning worship service. It offered a strategic atmosphere of control and direction upon potential Saturday night entertainment activity, for both youth and adults. While each person would pray alone, or perhaps with a wife or husband, it gave the sense of heightened collective power in prayer. Each one who prayed would be conscious of others in prayer at that hour. This would be added encouragement to be faithful in keeping the prayer covenant. It would also add greatly to the inspiration of a common flow of prayer.

These were some of the hopeful aims for the new prayer objective when it was initiated. We did not know, though, how our people would respond to this original experiment to introduce a stronger element of prayer into the life of our church. However, since it was conceived in prayer, we went ahead in the confidence that the God who inspired it would kindle a warm hearted response.

It took time to go into each home and explain carefully the aim and value of this new approach to prayer in our congregation. But day after day, week after week, pastoral calling was focused steadily upon the chosen goal. Person after person responded with eager interest, revealing a hidden hunger in many hearts for a richer personal life of prayer. As the months went by, the list of names in my prayer book grew—under the heading: Prayer Covenant Hour, Saturday, 9 P. M.

The months lengthened into a year and a half in which this prayer goal was pursued, as one part of the pastoral work

A Covenant in Prayer

Carlos Greenleaf Fuller

of the church. But in the end, over two hundred individuals had consented to share in this new prayer fellowship. Men and women, young people, boys and girls —were on the list. I was particularly happy and grateful for the response of young people—forty to fifty of them. This made abundantly clear to me that even among youth today there is an untapped spiritual hunger for a clearer and more intimate fellowship with God than we have recognized!

At the very beginning of this experiment, my wife and I knew it was working. We had then no evidence except that which reached us through prayer. In this aim to pray for one another in the church, as well as for the world, this new spirit of prayer reached into our home with such a tangible though invisible atmosphere that its power was unmistakable. One Saturday night at eight-thirty my wife said, "Someone has begun to pray. I can feel it!"

This was not a single instance with us. That sense of a current of prayer flowing became a rising tide in our experience—over and over again. It would take hold of our hearts with a grip as firm as though someone had approached me from behind, to give a strong tug on my coat. At one time when I had occasion to be shaving, that "tug" of prayer laid hold of me with such great strength that immediately I fell upon my knees on the bathroom floor, with half shaved face, to engage in prayer before completing my shaving!

We learned later that others had similar experiences. One of our church officers made it a habit to take a walk alone at that hour on Saturday night, especially when the weather was agreeable, to pray while he walked. He told me this, "I could feel strongly that others were in prayer." A woman convalescing at home from a serious hospital experience told me, "I watched the clock for Saturday night at nine. Such a new sense of power and strength flows to me then." A young college student also prayed while he walked. His brown eyes shone with great light and joy as he said, "I feel I'm not alone when I pray. The prayers of others seem to be with me."

As additional encouragement to those who consented to share this prayer covenant, when I reached a certain point I sent a letter to our complete membership, listing one hundred and seven names in the order in which they had agreed to keep the prayer time. That gave each one an increased sense of fellowship. It gave focus to specific prayer for one another. On that list of one hundred and seven, already there appeared the names of thirty-eight young people.

The letter explained that many others had yet been interviewed personally. It asked to be notified of any not listed who were keeping the prayer hour. It expressed deep appreciation for all who had begun to share in it, and joyful anticipation for others who would respond. Request was made that prayer support be focused upon the pastoral responsibilities and upon all officers and leaders in the church with special responsibilities in the church, in addition to regular and special needs of the church. Special prayer was urged then for a borough-wide week of evangelism being undertaken inter-denominationally.

It would fill a book to relate all the personal experiences that continued to come to us about quickened prayer life. One night-worker on the New York Herald Tribune said, "I will be praying on my job while my wife and son are in prayer at that hour at home." A young woman reported while walking with her boy friend, "At nine o'clock I stopped to look in a store window. He couldn't understand why I stood there so long. I didn't tell him I was in prayer." One young woman was starting for a Florida vacation when I explained the prayer hour to her. "I'll keep it," she said earnestly. Another young woman in ill health said, "As I pray I feel a healing spirit flowing to me." One girl fell asleep early one Saturday evening. As she explained it to me over the telephone she said, "I woke up at five minutes to nine." A former ace pitcher for the Philadelphia Nationals said, "My wife and I go out on Saturday nights, but we will not forget to pray." So unmeasured spiritual dividends came to our church through this prayer covenant hour—and could come equally to your church!

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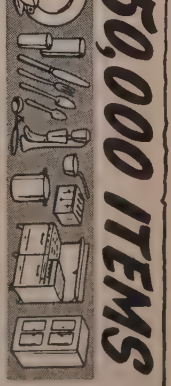

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NEW BOOKS

The Autobiography of Nathaniel Micklem

The Box and the Puppets*

Frank H. Ballard

We live in an age of memoirs. If all I hear is true, there are few great novelists and still fewer poets, but there is no end to biographies and autobiographies. I cannot think of one that will rank with the best of the past. It is difficult to find a dozen that will retain a place on our shelves when we of this generation have passed on. But there are plenty that can be enjoyed by contemporaries, and this engrossing book by the late principal of Mansfield College, Oxford, is one of them.

It is interesting to speculate who will write their memoirs, why they will do it, and what they will reveal. We could with confidence name some who will not only refuse to write but will do their utmost to make it difficult for anyone else to attempt the task when they have gone. Among them are some who could have written well. We may regret their decision, though we can no more judge them than we can judge those who take us into their confidence. John Bunyan was far from clear as to whether *Pilgrim's Progress* should or should not see the light of day. That, however, must be an easy problem compared with the question of what to say. Obviously only a few things can be selected, and they so briefly outlined that wrong impressions may easily be given. "Who knows his real motives?" asks Dr. Micklem. "I am sure I do not know mine . . . , but I am sure I have been far too soundly brought up in the Protestant tradition to suppose that I can justify or cure myself by any efforts on my part!"

It is to me particularly interesting to speculate on what the ordinary reader would expect to find in ministerial biographies. I suggest that laymen may expect a good deal about religious experiences, about the spiritual influences that molded the early days, perhaps about visions and voices, about a "call" to the ministry, about intellectual difficulties and doubts, disappointments in years of academic training, and personal troubles in the first pastorate. The great ministerial autobiographies, like *Grace Abounding,* do let us glance into these secret places of mind and heart—which is one of the reasons why they live from generation to generation. Their modern counterparts, so far as I can remember, are extremely reticent. I think of one eminent preacher who wrote a long book about his pastorate and distinctions and illustrious friends, but said nothing that lingers in my mind about his own inner struggles or conscious failures. I think of another, widely known not as a preacher but as a lecturer and author, but if he said anything about deep longings and fears, or about a knowledge of God that comes rarely in lecture rooms but often in the wilderness, it has all fled from my mind. I closed the first book with the hope that it would never fall into the hands of a theological student preparing for the ministry, for as I knew it the modern ministry was nothing like that. I finished the other book understanding a little better why a certain college so rarely produced mystics, poets, or real evangelists, though it trained many ecclesiastical leaders. Again, I hope I am not judging. There is much to be said for reticence, and much to be feared in ready writing about the inner life. But a ministerial autobiography should have something to say about personal religion as well as much about religious organizations and theological studies.

The author of this in some ways intimate book is reticent enough. He tells us that he has expressed himself elsewhere and in other ways on the deepest matters of the soul. Moreover, he never seems to be far from personal revelations—and perhaps to suggest is better than to tell. What, however, I really want to say is that one is always in touch with a religious mind. You may quarrel with this or that; you may criticize points of theology, methods of academic procedure, attitudes to public questions. What you will not question is the reverence for the sacred, the sensitiveness of conscience, the love of Jesus Christ, and passionate loyalty to the church. When a reviewer reaches such a conclusion as that he realizes that he must himself be reticent even where he is tempted to be critical.

To rehearse the personal facts is at least in part to understand the fundamental spirit. Dr. Micklem was born into a godly and a cultured line. Puritanism, the best kind of Puritanism, was in his blood. There was no harshness nor crudeness from which to react. One could have predicted from the outset that in him the true catholic and the natural individualist would meet in mutual appreciation. To people who do not understand he is sectarian, but a denomination will never satisfy him. More than some of his contemporaries, he has been loyal to his own people; but he is always looking over party walls to cultivate other friendships. As one would expect, he is prominent in the work of "The Friends of Re-union." When academic and denominational duties pressed upon him he found time to take a leading share in discussions with Episcopalians on the possibilities of intercommunion. He has preached in many types of Protestant pulpits and declared his faith through articles, secular and sacred. It is the same in politics. His father and his father-in-law were Liberal members of Parliament, and he is a Liberal who sees no reason why he should hide his light under a bushel. But he has cooperated with other parties whenever cooperation served the principles he has held dear. It is never a merely diplomatic liaison. It is the natural expression of a catholic mind.

One might have predicted, also, the academic career. He was nurtured in cultured circles, and there he remained. He tells us all that is necessary about school days at Rugby; life in Oxford, first at New College and later at Mansfield; pastorates in Bristol and Manchester; lecturing at the Sally Oak College, Birmingham, and Queen's College, Kingston, Canada. In the academic world he has played many parts, teaching Old Testament, New Testament,

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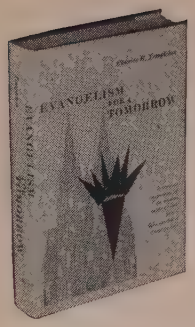

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dogmatics, and many other closely related subjects. The story suggests that he was happier as a professor than as principal of a theological college. According to his own account, Mansfield was at a difficult stage when he succeeded Selbie. There were internal troubles and conflicting theological tendencies. There were differences with the council and with the junior common room, even differences about college devotions and the choice of hymns. Whether it was worth-while to share all this with the public is an open question not for me to answer. The question that does pose itself in my mind is whether wider experience in the ways of the world might not have mitigated some of the troubles. I have no hostility to the academic disciplines. I have often thought that if I had my time over again, and had the wits for it, I would have chosen an academic career. But every vocation has its limitations, and the university don has his. I have been near enough to it to see it for what it really is. I understand now why those sagacious people, the Jews, taught their sons a trade. I see now that, much as we owe to colleges and universities, they have usually only helped to prepare our greatest men. The rough and tumble of life does something for us that can be expected no where else. And perhaps if the author of this book had seen trade or industry from the inside, his story would have been considerably different. This question of mine must not be read as a criticism but rather as a speculation.

Dr. Micklem has also been a most prolific writer. Theological works naturally predominate. It seems a far cry back to *The Galilean* which represents the liberal thought of the period. There is a different note in the later books, an evangelical note. Years ago he found time to send me a note about a little book I had published. He was charitably silent about most of it, but he commended the chapter on grace which concluded with William Cowper's hymn:

> **Redeeming grace has been my theme,**
> **And shall be till I die.**

"That's your message," he wrote, and that he has preached with a wealth of illustration and increasing power. But he has not been a theologian pure and simple. He has given us valuable books on public questions. He helped us to understand the issues at stake in the German church struggle. He has maintained for many years a lively column in the *British Weekly*. And his deeper thoughts he has put into verse in which, as one reviewer said, "he links . . . the notes of reason, imagination, reverence, and revelation as all essential to the full appreciation of truth."

He has been a doughty warrior and a tremendous worker. But humor is continually breaking through. His wit has not always been appreciated, as when he addressed the Congregational Union at its centenary celebration and suggested that they ought to pray that before another century had gone the Congregational Union would have ceased to be. One could fill many pages with *obiter dicta* from this autobiography. Let these suffice. "I have ever thought the altar the proper adjunct of the Bible for the purposes of devotion." "Upon my sermons I will not enlarge, remembering the comment of the judge who, being pressed by his chaplain for a judgment upon the Assize sermon which the latter had preached, observed that 'it was a divine sermon, for it was like the peace of God which passeth all understanding, and like his mercy, seemed to endure for ever.' " On another such sermon the question arose which was the greater, the longitude or the platitude. "I am well aware that energy like patriotism is not enough, and I approve in principle of the alleged motto of a certain women's college in America which runs, 'Pep without purpose is piffle.' "

Dr. Micklem has not yet reached the Psalmist's span, but he thinks he has done his work. That is the meaning of the title of this book, *The Box and the Puppets*. The words are taken from *Vanity Fair*. "Ah, *Vanitas Vanitatum!* Which of us is happy in this world? Which of us has his desire? or, having it, is satisfied? Come, children, let us shut up the box and the puppets, for our play is played out." Here we disagree. His father celebrated his hundredth birthday and was well enough to make an admirable speech to the assembled guests. If the son does not equal that, at least we expect from him more books and more challenging comments on current affairs.

Theology and Philosophy

RELIGION AND THE CHRISTIAN FAITH **by Hendrick Kraemer, The Westminster Press, 461 pages, $6.00.**

Almost a score of years ago "Rethinking Missions, a Layman's Inquiry after a Hundred Years" burst like a bombshell upon the thinking Christian public of this and other Protestant countries. It seemed to cut down very considerably the unique quality of the Gospel message. Soon after Professor Kraemer, then a theological professor at Leiden, published "The Christian Message in a Non-Christian World" as a major rebuttal. He has returned once more to the same theme in the present volume.

After a brief introduction entitled "Where Do We Stand?" Dr. Kraemer expounds the unique quality and meaning of the Christian faith in six main divisions

and twenty-seven chapters. The former are entitled:

"Study of Religion"
"An Investigation into Indian Religious Thinking"
"Theological Attempts to Deal with the Problem of Religion and Religions"
"The Bible and the Problem of Religion and Religions"
"The Christian Dialogue with Religion and Religions"
"Contemporary Questions for the Christian Faith"

Each of these six divisions is treated quite fully and, where suitable, historically with brief summaries of and comments on the leading theologians of Christian thought from the first century to the twentieth. It is strange, by the way, to find no reference to either Jonathan Edwards or Reinhold Niebuhr, our two greatest American theologians, though quite a number of other American theologians are mentioned. This curious omission is in no sense a criticism of Professor Kraemer's treatment.

There are two pages of postscript at the close entitled "The Alpha and the Omega" and the first paragraph states the author's purpose as follows: "The object of this book has been to show that Biblical thinking, the whole world of attitudes and decisions and modes of being implied in the Biblical revelation, is a type wholly *sui generis*, distant from religious thinking in the usual understanding of the word, and equally distant from philosophical thinking."

Eleven pages at the very end offer indices of subjects and proper names.

There can be no question that as the author's earlier volume created a stir as a powerful exposition of the traditional interpretation of Christianity almost a score of years ago his present volume will do likewise. Professor Kraemer's fairness and frankness, his clear style and his vast scholarship cannot help but command respect. All of us who have sought enlistment in the cause of our Lord will be grateful for such a defender of the faith.

F.F.

***SYSTEMATIC THEOLOGY—Vol. II*, by Paul Tillich, The University of Chicago Press, 187 pages, $4.50.**

In this second volume of Dr. Tillich's reinterpretation of Christian theology, we have Part III which deals with "Existence and the Christ." This brings us to the real crux of the matter. The first section is devoted to the existential nature of the human predicament. He develops the thesis that "man's existential situation is a state of estrangement from his essential nature." As the victim of this "estrangement" man is incapable of overcoming his predicament by any act of his own devising, hence in despair he seeks for a "New Being." This quest has taken men along diverse paths, many of which, while in

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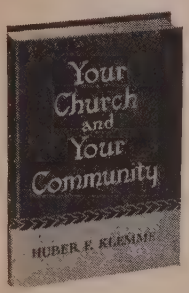

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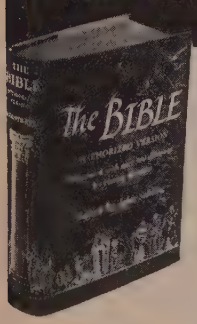

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the name of religion, yet by their nature come under the category of "self-salvation," e.g. legalism, asceticism, mysticism, and sacramentalism.

In section two Dr. Tillich describes how the Christian can find the New Being in Jesus as the Christ, for it is in him that "the gap between essence and existence" is conquered. There is no estangement between Christ and God, indeed he has both "finite freedom" and at the same time "unity with God" and thus can participate in our existence without being identified with it, therefore he has the power to save men from their "existential estrangement and its self-destructive consequences."

Like Volume I, this book will undoubtedly provoke wide-spread discussion along with some disagreement among the theologians. We shall not be surprised to see another volume under the title "The Theology of Paul Tillich." But whatever one's reaction, it is a fact that many of the author's penetrating and brilliant insights do go to the very heart of the christological problem. It seems likely that with these two volumes, a new beach-head in theological understanding has been reached.

S.L.

WORK AND CONTEMPLATION **by Douglas V. Steere, Harper & Brothers, 148 pages, $2.50.**

For many years Douglas Steere as chairman of the Work Camp Committee of the American Friends Service Committee and as an exponent of work projects as part of spiritual retreats has been solidifying his thought concerning the spiritual aspects of work. What went briefly into a tiny pamphlet years ago has now grown into the Rauschenbusch Lectures at Colgate-Rochester Divinity School.

First he discusses the nature of work, then follows a chapter on the nature of contemplation. With this background he then points out the emphasis upon prayer and the devotional life as seen particularly in "intentional" communities, those groups living together in community where working together is as much a part of their religious life as prayer. In this combination of prayer and work, of thought and action, Dr. Steere finds the clue to putting meaning back into work once again.

H.W.F.

THE INFLUENCE OF GREEK IDEAS ON CHRISTIANITY, **by Edwin Hatch, with a foreword by Frederick C. Grant, Harper Torchbooks, 360 pages, $1.45.**

For a long time this book has been recognized as a classic in the field of Christian origins. In 1888 Dr. Hatch gave the Hibbert Lectures and late in 1889 he died. Thereupon the manuscript and lecture notes were edited by Dr. A. M. Fairbairn and published. Added value for modern students is given by the "Foreword," the "New Notes on the Text," and the revised bibliography as supplied by Dr. Frederick C. Grant. The publishers

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S.L.

SPECULATION IN PRE-CHRISTIAN PHILOSOPHY, by Richard Kroner, Westminster Press, 1956. 251 pages, $5.75.

This is the first of a series of three volumes to be devoted to the general subject: "the development of speculation and revelation from the pre-Christian, through the deliberately Christian age, up to the modern age of philosophy." It is the author's thesis that this is the "nerve center" of philosophical history and he proposes to trace its development from Thales to Hegel.

In the pre-Christian age, speculation among the Greeks emerged as a protest against the polytheistic concepts of religion, especially as popularized by Homer, Hesiod and others. Through ten chapters (after the Introduction) the slow progress of speculation is traced "from a naive cosmo-centric position" to the more complicated "theistic formulation of its basically cosmo-theistic outlook," e.g. as found in Plato and Aristotle. While speculation served to pave the way for "religious revelation in the Biblical sense," still it was destined to failure and by the time of the Stoics the cultural potential was exhausted, hence an inevitable giving way to the "new spirit and the new truth" of Christian revelation.

This book is a significant contribution and we are grateful that Dr. Kroner's students have urged him to publish the materials used in his course on "The History of Philosophy from the Christian Point of View." We shall look forward to the publication of the other two in the series.

S.L.

Church History

THE EARLY CHRISTIAN FATHERS, edited and translated by Henry Bettenson, Oxford University Press, 424 pp.

This volume includes selections from the writings of the "Fathers of the Church" from the end of the first century to the Council of Nicaea. The editor's purpose has been to make a selection of passages that will illustrate the evolving convictions of the early Christian Church on the great doctrinal themes. The literary figures represented here are: Clement of Rome, Ignatius, The Didache, The Epistle to Diognetus, Justin Martyr, Irenaeus, Tertullian, Clement of Alexandria, Origen, Cyprian, and Athanasius.

S.L.

Bible

A YEAR WITH THE BIBLE, by John Marsh, Harper & Brothers, 191 pages, $2.50.

A professor of theology at Mansfield College, Oxford, Dr. Marsh is also one of the editors of the Torch Bible Commentaries. In this book he has prepared day-by-day suggestions for Bible readings, each marked by a brief comment that points to an essential idea in the reading for the day.

Divided into nine parts, the ways of understanding, of meditation, of realization, of expectation, and others, and closing with an epilogue, "What Shall I Render?", the entire Bible is covered within the full year. Its value is in sending the reader to his own Bible, and then in suggesting for him certain things to look for in that daily reading, which will add both to his understanding of the passage and its meaning for life today.

H.W.F.

MESSAGES FROM THE PARABLES, by Carl A. Glover, Independent Press Ltd., 167 pages, $2.25. (Distributed in the United States by Alec R. Allenson, Inc., Napierville, Illinois.)

No student of the art of preaching needs to be told of the rich homiletical possibilities of the parables of Jesus. This is one of the explanations of the large number of books dealing with this phase of New Testament literature. Many will without a doubt look at the title of this modest-sized volume and say, "Another book on the parables!" I am not sure that this reviewer did not start out in this way, but before he laid the book down he had read it from beginning to end. It is a series of unusually fresh and practical studies of every parable in the New Testament.

Although the volume bears the imprint of a British publisher, the author is an American, being minister of the Park Place Congregational Church, Pawtucket,

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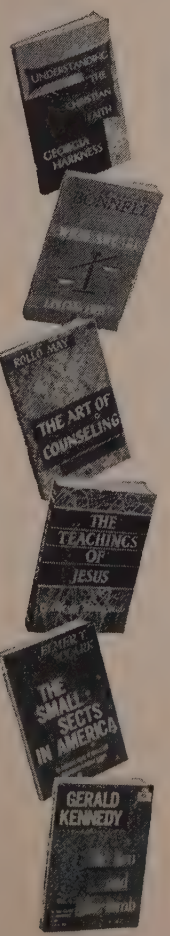

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Rhode Island. The contents are divided into five main headings, which are in turn divided into sections having to do with related material. The separate studies are set off with exceptionally arresting titles. For example, the parable of the unrighteous steward, which has troubled many students of the New Testament, has for its caption Shrewd Management. That of the wise and foolish virgins is headed Spiritual Preparedness. The not especially familiar parable of the two sons (Matt. 21:28-32) is discussed under the heading of Disqualified by Insincerity.

All of these studies are clear, original, and helpful. They should be of high value as devotional reading. They are New Testament exposition at its best.

L.H.C.

***THE GOSPEL JESUS PREACHED*, by S. MacLean Gilmour, The Westminster Press, 238 pages, $3.75.**

This book is exactly what the title implies, a devout and scholarly treatment of the message of Jesus as based upon the accounts of him and the references to him in the New Testament and a few other outside sources.

Born and educated in Canada, theological seminary professor, a translator and encyclopedia contributor, the author made a first draft of this book in a series of radio addresses in his native land. This draft was used later as a basis for a series of lectures to laymen in a leading church in Ottawa. This draft, elaborated and supplemented, now appears in book form.

There is a distinct advantage in such a varied origin. This is no product from an ivory tower. It has been tried and tested. The result is apparent in the logical order of the exposition, the simplicity of the style and the obvious application of much of the material to our own time. The sixteen chapters are not in sermonic form, but they provide material for sermons, for example, the chapters on "The Good News About God" and "Jesus' Preaching and Practice of Prayer."

Unfortunately the limitations of space make it impossible to quote in full the touching last two paragraphs in which the author discloses where the main current of his spiritual experience has carried him. But space does permit quoting his last sentence and it should carry deep meaning for all who read this review. Here it is: "I think I know why Christians call their Master 'Lord'."

The closing pages include a list of books for further reading, an index of names and places and a reference index.

F.F.

***PAUL BEFORE THE AREOPAGUS* by N. B. Stonehouse, Wm. B. Eerdmans Co., 201 pages, $3.50.**

This volume reprints a group of seven valuable New Testament studies: The Areopagus Address; Who Crucified Jesus?; Repentance, Baptism and the Gift of the Holy Spirit; The Elders and the Living Beings in the Apocalypse; Rudolph Bultmann's Jesus; Martin Dibelius and the Relation of History and Faith; Luther and the New Testament Canon.

Although they were generally "sparked" by some immediate situation—as the second was by the publication of Solomon Zeitlin's attempt to absolve the Jew of all responsibility for the death of Jesus—most of the questions discussed are perennial and continue to be vitally important today. This is especially true of the chapters dealing with Bultmann and Dibelius, whose delayed impact is just being felt in American Protestantism.

Dr. Stonehouse is an able scholar, representing the conservative Calvinistic tradition. Both his competence and his theological position is indicated by the fact that he succeeded J. Gresham Machen at Westminster Theological Seminary of Philadelphia.

J.S.

***PREACHING ON THE BOOKS OF THE NEW TESTAMENT* by Dwight E. Stevenson, Harper & Brothers, 268 pages, $3.95.**

This is a minister's book that should prove invaluable as a source book for sermonic material based on the New Testament. It suggests themes, texts, outlines, and illustrative material that is seed for thought rather than anecdotal.

Its thesis is simply that a series of sermons based on the books of the New Testament would make an excellent set of twenty-seven sermons. After an introductory chapter concerning such a series, and the general plan to follow, Dr. Stevenson takes each book in turn. He considers first, working your way into the book, a study of the purpose, central idea or ideas, and general backgrounds necessary to an understanding of the book. Then second, he offers for each book what he calls "preparing your book sermon". In conclusion, he suggests a title or two for such a sermon.

Many who are not too imaginative, or who are followers of sermon outline books, will be able to use the outlines and ideas of Dr. Stevenson. Others will find him a stimulant to creative thinking and planning. For he is indeed that.

The author says that the sermons must be modern in appeal. One criticism is minor, but at this very point. The titles suggested are not usually those that will catch the congregation's eye. For example, he suggests for Matthew, "The teacher sent from God". Wouldn't something like "The answer to our dreams" be much more appropriate to this Biblically-illiterate age? But the ideas are there, and the author, professor of homiletics at the College of the Bible, is to be complimented for an excellent job.

One thing bothered this reviewer. Harper is the publisher, but an unusual number of typographical errors are to be noted, a carelessness not ordinary with that publisher.

H.W.F.

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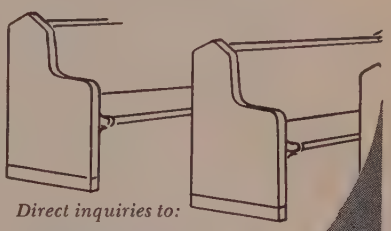

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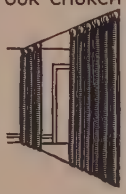

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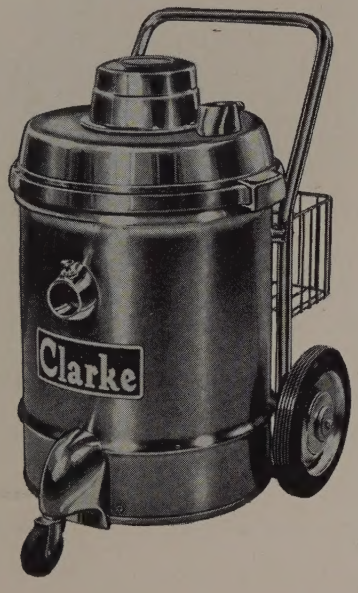

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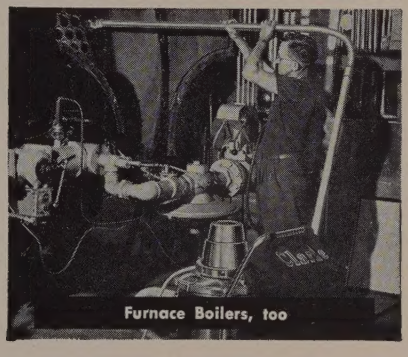
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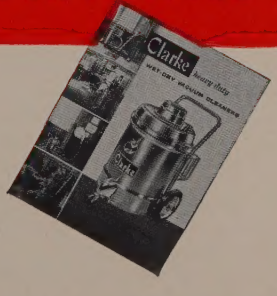

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